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VIEW OF PEKING, WITH IMPERIAL BRIDGE, LEADING TO THE TEMPLE OF HEAVEN.

JOURNEYS IN NORTH CHINA,

MANCHURIA, AND EASTERN MONGOLIA:

WITH SOME ACCOUNT OF COREA.

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BY THE

REV. ALEXANDER WILLIAMSON, B.A.,
AGENT OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

WITH ILLUSTRATIONS AND TWO MAPS.

IN TWO VOLUMES.

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JOURNEYS IN

NORTH CHINA, MANCHURIA, AND EASTERN MONGOLIA.

CHAPTER I.

INNER, OR EASTERN MONGOLIA.

Boundaries—Surface—Mountains—Rivers—Lakes—Wells—Climate—Government—Population—Nomads and Agriculturists—The Part the Mongols have played in History—Character and History of the Mongols of the present Day—Chinese Settlers—Productions—Minerals—Fertility of the Soil—Animals—Birds—Cities and Towns—Je-hol—Do-la-nor or Lama-miau—Hada (Chi-feng-hien)—Ho-shui-tan—Pa-kow—Monasteries—Education—Religion—Greek Church in Mongolia.

I HAVE made two journeys through this country, traversing the most important districts within its limits. The first journey was from Peking to Je-hol (also spelt Zeh-hol), thence to Do-la-nor,—*Sinicè* Lama-miau,—and home, *viâ* Kal-gan. The second journey was from Mouk-den, entering Mongolia by the Fa-kwo-mun gate,

thence in a north-westerly direction as far as a point opposite Petuna, on the north-east bank of the Soongari in Manchuria. Referring readers to my Journeys for particulars, I here subjoin some general observations.

Eastern Mongolia is bounded on the east by Manchuria; on the south by Chih-li and Shan-si; on the west by Trans-baikal, or the country of the Kalkas tribes; and on the north by the Amoor. It thus embraces an area of, say, 240,000 square miles. By far the greater portion of the country consists of an elevated plateau, relieved here and there by undulations of greater or lesser extent, with abrupt dips and as abrupt rises, and occasionally a low range of hills. The remainder of the country, especially the portions in the centre and the south-eastern districts, are extremely mountainous. The mountains have the same general direction as in China Proper, and much the same features; the columnar tops, indicating limestone, are especially interesting in the neighbourhood of Pa-kow, south-east of Je-hol. Many of the valleys are of great extent and exceedingly fertile.

The chief river is the Liau-ho, which rises among the hills on the north of the Great Wall, flows first nearly due north, then N. by E., then E. by S., into Manchuria, discharging its waters into the Gulf of Liau-tung. It receives a good many tributaries, especially in the first part of its course. Somewhere in lat. 43° 30′ it unites with another great river, called the Sira-muren, which name it assumes, and retains till it reaches Manchuria,

when it takes the name Liau-ho. Till it receives the Hersu river from Central Manchuria, it is a slow, shallow stream; but from that point it is navigable for boats and small junks. Several rivers of greater or lesser volume rise between N. lat. 46° and 48°; some flowing N.W. and joining the Amoor, and others flowing S.E. and joining the Nonni. One speciality deserves notice in connection with these streams; not a few of them rise among the hills and more elevated undulations, and after a definite course pour their waters into inland lakes which have no outlet. A glance at the map will show the locality of such better than any description in words. These things prove that Inner Mongolia is much better watered than many have imagined.

The largest lake is that called Gou-lou-omo, lat. 49°, long. 116° 30′; the next Fou-your-omo, lat. 48°, long. 112°. These are connected by slow streamlets with each other and the Amoor. The inland lakes which have no outlet are scattered throughout the country, and are of varying sizes. The largest are Tal-nor-omo, lat. 44°, long. 115° 30′; Do-la-nor, lat. 42° 20′; Cha-han-omo, lat. 45°, long, 123°; and Tap-sou-ton-omo, lat. 44° 15′, long. 119° 40′. Wells are easily obtained in most parts by sinking. Springs are not uncommon, sometimes oozing out from the side of some elevated ridge, forming good natural-watering-places, and at other times issuing from a number of different points, and all running together into a low locality and forming large swamps—a blessing to the nomads and their flocks and herds, and

the wild ducks and geese; but sometimes a very unpleasant obstruction in the way of a traveller: some of these swamps are of considerable extent. Small streamlets rise here and there and flow languidly along towards the great arteries of the country, or towards some of the inland lakes.

Owing to the situation and character of the country the extremes of climate prevail. The latitudes being comparatively low, the rays of the sun are direct and powerful in summer, while the wide sweep of level land presents a vast area of radiation, and so the cold of winter comes quickly and bitterly. Another cause of the extreme cold is the great elevation of the plateau, which, for the most part, lies several thousand feet above the plains of China. It is winter in Mongolia while the flowers are all in bloom down below on the edge of the plain in "the flowery land." Some have said that there are only two seasons in Mongolia, summer and winter; but this is scarcely correct. Spring begins later, and is contracted into very narrow dimensions: yet still there is a month and a half which may be called spring; two months and a half of summer, and one of autumn. Winter generally commences with a tremendous storm, and afterwards retires again for a little—perhaps retires twice—and then comes in earnest and rules with an iron sceptre. Here, as elsewhere in Mongolia, cultivation makes a perceptible difference in a few years' time. Boreas yields to Ceres: for it has been observed that the warmth increases and the seasons lengthen as cultiva-

tion advances. And it has been found by the Chinese, who have entered Mongolia as agriculturists, that crops which at first did not thrive, owing to the cold, after a few years yield an excellent return.

The inhabitants of Inner Mongolia are divided into forty-nine families, or clans, called "banners," owing to their having each a distinguishing flag and a separate chieftain, who is called a "Wang," or prince. These princes are descended from Genghis Khan, and their dignity is hereditary. They all own allegiance to the Emperor of China, who invests them with their rank, and this inferiority is acknowledged by stated visits, at longer or shorter intervals,—depending upon the distance from Peking,—on the part of the several princes; who, on such occasions, bring, as a tribute to the Emperor, sheep, wine, silk, or other produce of their country. They appear to be very loyal to the present dynasty; for, though not compelled to provide him with soldiers or money, large numbers join his armies, and many of his best generals are Mongols. San-ko-ling-sin, now so famous in China as the general who tried to prevent the march of foreign troops on Peking, was a Mongol; and his son, Prince Po, was of great service in putting down the late rebellion in Manchuria. According to Mr. Edkins, the average number of men, women, and children in a "banner" is said to be about 200,000, which gives a population of about 10,000,000 to Eastern Mongolia; and I should say that this is not far from the truth. These "banners" have

defined boundaries, and although we have not been able to lay them down with anything like precision, yet a glance at the map will give the reader a general idea of the locality of several tribes or sections. We have travelled over a considerable portion of the territory of the Prince of the Har-chin Banner, which commences at the Great Wall at Ku-pei-kow, and extends far beyond Je-hol; and also through the country of Prince Po just referred to, as well as the country of the Gorlos tribes. We found the people invariably quiet, civil, and attentive to what we had to say.

The Mongols may be divided into two classes, the nomadic and the agricultural. The former occupy the western and northern portion of this division of Mongolia, and the latter the eastern and southern. The nomadic Mongols retain all the habits and peculiarities which have distinguished such people from the very earliest times. They never build substantial houses, but live in tents. The tent is a circular frame, covered sometimes with felt, sometimes with hides; one door facing the south, and a hole in the centre of the top kept open by a hook for the smoke to escape by, are the only apertures. Rude boxes, standing around the tent inside, form the depository for their clothes and valuables, and are also their seats and their beds. They live in companies, selecting places where there is good pasturage and water in summer, and the shelter of a hill in winter. Should drought occur or the pasturage fail, or any other unpropitious circumstance happen, they immediately

pack up, and move off. Hence, when travelling through the plains, you often come upon the débris of encampments. The men employed in the vast prairies herding their flocks, are always on horseback; now dashing off after some stray animal with the speed of a racer; then quietly musing, or singing some of their songs recording the deeds of their fathers; anon, crying to the cattle, or driving hundreds with marvellous dexterity to some fresh pasture-ground, making them fly before them, and wielding their long poles, like wild men, which they really are.

The women remain in the tents, busy with household duties, preparing food, making butter and cheese; but often, in an emergency, such as a sudden storm, they will mount a horse and start off to help their lords. The children play about the tents, and the elder ones are employed in the fields gathering *argols*, which are dried cow and camel dung, for fuel. When a stranger visits them, the children fly in terror to their tents; but on making your wants duly known, then is enacted before you the scene of patriarchal hospitality, so beautifully depicted in Genesis, chap. xviii. 6–8. "And Abraham hastened into the tent unto Sarah, and said, 'Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.' And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them

under the tree; and they did eat." Substitute a sheep for a calf, and the description is perfect; the laou-bing, or broad wheaten scone, and the butter and the milk, are the same. The animal is roasted on a rude fire; neither table nor forks are provided for the guests, but a large piece is handed to you, with a huge knife to cut the meat from the bones, and you convey it to your mouth with your hands.

The agricultural people are somewhat different; they form villages and have houses, sometimes circular like their tents, but more frequently square like the Chinese. These houses are generally built of mud, or mud-bricks, and covered with thatch. They have the heated brick "kang," or bed-place, felt mats, tables, chairs, dishes, chop-sticks, &c.; and their houses are all full of Chinese pictures of idols, and charms to ward off evils.

Their farming implements are of the same character with those of their neighbours the Chinese, but much ruder; the plough is just a combination of sticks with a rude iron share. Their carts are extremely uncouth, with solid wooden wheels, seldom circular, a wooden axle not quite straight, trams and sides rough and uneven; it is a wonder how such vehicles get along, yet they are constantly used. And when you meet these carts laden with old women on their way to or from the temples, as I have sometimes done, it is ludicrous to see these old, ill-clad, non-intelligent, wrinkled, grey-haired, dried-up specimens of female humanity, rocked from one side to the other, now holding on here, now

there, with their sons at their side driving their team. For though the young women are fair, active, and comely, yet when they pass into years, having no mental culture, no good hope of a future to cheer them, they become—as do Chinese old women—the most uncomely of human beings.

Another mark of the improved civilization of the agricultural Mongols is, that they place their dead in coffins and bury them in graveyards set apart for the dead, with mounds, and often head-pieces over them, as the Chinese do; thus distinguishing themselves from the nomads in the west, who still expose their dead in the plains, to be devoured by vultures and wild beasts. Though called agricultural Mongols they do not cultivate the ground to any large extent, or for the purpose of trading with its products; but only, it would seem, to serve their own household wants: they still depend greatly upon their cattle. Horsemen on fiery steeds may be seen in these districts as in the others, flying across the plains from one point to another, recalling stragglers, or chasing their herds to other pastures. Large herds of cattle everywhere abound, and milk and butter; and fresh, blooming women, with all the characteristics of our country-maids at home, cheer the weary traveller whose eye has been for a long time repelled by the small feet and odious artificiality of the Chinese women. One feature of rural scenery is very common in Southern Mongolia, viz. large flocks of goats on the hill-sides, far up in all directions, perched upon

the obtruding rocks. The herdsmen use a veritable crook, with a curious bend in the end for a stone, which they sling and throw to frighten refractory goats from going where they should not, and to bring them home from places which their keeper could never reach.

They live a more settled life than the other Mongols, and seldom migrate, in the true sense of the term; although the love of roving clearly still possesses them. They shave the head and wear the queue, as their fathers did centuries before the Chinese had been forced by their conquerors to adopt this style of wearing the hair. Their clothes resemble their neighbours' in the "flowery land," and are generally of cotton or coarse silk; the furniture of their houses, also, is much the same as that of the Chinese. The Mongol race is extremely ramified and extensive; reaching from the Danube in Europe to Manchuria in Asia, or rather to the Yellow Sea; for the Manchus are undoubtedly an offshoot of the same great stock. With many variations in dialect, which are inevitable in the circumstances, the language of the Mongols is one, and the written language is intelligible to scholars among them throughout the whole of that vast extent of country.

The Mongols have played a most extraordinary part in the history of the world. They have formed, as it were, the *raw material* of our race, whence the blood, sinew, and spirit have been replenished; refreshing human nature just as the cold bracing winds of their

northern plateau reinvigorate our frames. Restless, ambitious, and conscious of their own prowess, they have been constantly sending off hordes in all directions; first laying waste the country and making great havoc of mankind, and then mixing with the plundered races and introducing elements of new vigour and new history. Witness the ravages the Goths made on Greece in her latter days, during the reign of Claudius the Second; the awful desolations perpetrated by Attila, "*the terror of man and the scourge of God*," as he delighted to call himself, who carried his armies to the confines of Paris. Witness also the conquests of Genghis Khan (A.D. 1194), who overran the greater part of China and subdued nearly the whole of North Asia; and the ravages and desolations of his successors, especially Timor, or Tamerlane as he is often called (A.D. 1295), who nearly rivalled Attila in the extent of his kingdom, and more than surpassed him in his barbarity; who carried his arms into Persia and Delhi, and drove the Indians on to the Ganges, and also destroyed Astrakan and the power of the Ottoman. This man confirmed the conquest of China commenced by his grandfather Shih-tsu, and established the famous Yuen dynasty, which ruled over China from A.D. 1280 to A.D. 1368. All through the course of their history the Mongols were perpetually making inroads on the rich country of China, and carrying off great quantities of plunder and women, insomuch that the Northern Chinese now so closely resemble the Mongols in a physical point

of view, that it is extremely difficult often to distinguish the one from the other.

The Mongols of the present day possess the same peculiarities of character. Free from the restraints of town and the conventionalities of society, living a roving life, having plenty of good food, fresh air, and perfect liberty to go where they choose on the vast prairies, we might anticipate that they would have well-developed frames, and that the most prominent features in their character would be activity of body, love of liberty, bravery, geniality, impulsiveness, and changeableness; going from the extreme of frolicksomeness to melancholy at one unexpected leap, and, seeing few new faces, glad to welcome friendly strangers. And such expectations are borne out by intercourse with the people. They are, for the most part, strong, able-bodied, well-made men, about the average height, with black hair, faces flatter than Europeans, and their senses keenly developed. They are whiter than the Southern Chinese, and of a much more unsuspicious and friendly character: in fact, they are simply grown-up children. Eating animal food abundantly, consuming milk, butter, and cheese, and by no means sparing in the use of a strong whisky, which they either distil themselves or obtain by barter, they are generally full-blooded, with red faces; many of them like our brewers' draymen at home. Inapt at trade and simple-minded, the Chinese find them an easy prey, and in bartering transactions deceive the Mongols most cruelly. Of late years, however, there appears to

be less of this roguery. Through the teaching of experience, a middle class has sprung up between the tricky Chinaman and the raw Mongols, who live far away, and only occasionally visit the emporiums of trade on the edge of China. These men now understand the lying and fraud of the Celestials, and prove quite a match for them. It cannot be denied, however, that sometimes their middlemen prove as hurtful to the simple Mongols as the members of the alien race.

For some time back Chinamen from Shan-si, Chih-li, and Shan-tung have been creeping into Mongolia and settling there. They have obtained possession of many tracts of fine land, and now prosecute farming operations with great success. At first, as I have mentioned elsewhere, they could not make much of it, the soil and climate being so different from that which they had been accustomed to; but now they get on vigorously. Fresh men are pouring in; they are every year occupying more land, and are likely to prove a most important element in the industry of Mongolia. They pay a certain rent to the chief of the territory where their land lies, and also a tax to the Emperor. The Mongol princes find it to their advantage to encourage these immigrants in every way. The great plains are mostly in a state of nature, producing only prairie grass, which they yield in great abundance. The mountain districts are very different: the valleys, being in many instances well cultivated, yield oats, potatoes, barley, &c., and in the more southerly parts, millet, Indian corn, and any-

thing that will grow in North China. In the neighbourhood of Pa-kow and other places, they have the mulberry-tree, and produce a good deal of fine silk, as I shall mention further on. Indigo and the poppy are reared extensively in many localities, especially in the east. Minerals are found in various places, far removed from one another, indicating a very general diffusion.

The soil of Mongolia appears to be much more capable of cultivation than is generally supposed. The countless years during which it has lain fallow, and the numberless flocks and herds which have pastured upon its natural grasses, cannot but have enriched the soil. The frost retains the moisture in the earth during winter, and so when summer comes the ground is fit for produce. I found, not only in the valleys of the mountainous districts, but on the plains, excellent crops of millet of all kinds, several varieties of pulse, and barley in many quarters; also indigo and the poppy for opium in the large level districts on the north-east. Judging, therefore, from the known to the unknown, I should say that by far the larger portion of Inner Mongolia may be laid down in crops. Some tracts are sterile and sandy; but it seems obvious that a land which yields such luxuriant crops of tall prairie grass, capable of sustaining countless flocks and herds, would also abundantly respond to the farmer and the plough. And though the season is limited, yet the power of the sun is such that it rapidly brings the crops to perfection (as the saying is, you can almost see them growing), and

thus provides for all the labours of husbandry being completed before the frost sets in. There is, therefore, reason to believe that Mongolia will not always continue a "sea of grass." Canada and parts of North America are in higher latitudes, and yet support large settled populations, and are, in other respects, of great importance.

The domestic animals comprise the camel, horse, cow, sheep, goat, dog and pig: the dog a very large and fierce animal, but which degenerates when removed from its native plains. Camels are innumerable in the west, but few in the east. Wild animals abound: among the mountains are tigers, panthers, wolves, foxes, &c.; on the plains the antelope, hare, ground-squirrel, &c. The birds in the eastern and southern districts much resemble those in Manchuria; and on the plains are chiefly bustards, quails, larks, &c., together with all varieties of water-fowl in swamps and lakes.

The chief city of Inner Mongolia is Je-hol, described in my Journeys. Little need be added here, except that the palace and park are called "the mountain lodge for avoiding heat," or, in other words, the summer palace. It is famed for its beautiful tables, boxes, &c. of inlaid wood; for its fanciful wooden ornaments, and for its gold dust. The city next in importance is Do-la-nor, or Lama-miau, also described in my Journeys. The third place of note is Hada, which lies about lat. 42° 40′, long. 119°. It is called Chi-feng-hien by the Chinese, and

is 450 li N.E. of Je-hol. It consists of eight streets running at right angles, and the main-streets are about seven or eight li (over two miles) in length. At certain times of the year there is a great deal of business done here: lots of tiger and other skins are procurable in this city, and leading to it are good cart-roads. On the north is another town called Ho-shui-tan, where there is some little trade, especially at stated seasons.

Pa-kow (*Sinicè* Ping-chwen-hien) lies about 180 li E. by S. of Je-hol; is a most important market-town, consisting chiefly of one long street about eighteen li, or fully five miles, in length. It lies in a very fertile country, and consequently is a busy place, and full of people. It is the centre of the silk-trade in Mongolia, and here they produce not only the wild silk from the worm which feeds on the oak-shrub, but the finer qualities requiring the presence of mulberry-trees, of which there are large numbers: this fact speaks volumes for the climate and for the character of the soil.

Monasteries are very numerous. Chief among them are those in the neighbourhood of Je-hol, which are described at some length in my Journeys. Here I may add, on the authority of Mr. Edkins, that the Budala, or the most prominent temple of the whole, "is in form like the Dalai Lama's palace in Thibet."* There is a story which I have often heard, that this temple was built by Kien-loong for his mother, in order to prevent her going to the famous temples on the

* See North China Branch of *Asiatic Journal*, for 1866, p. 110.

island of Poo-too, near Chusan. A suit of armour worn by Kien-loong lies in this monastery, an offering to Buddha. The monastery next in importance here is called Tesh-lhumbo; the others are temples where Manchu priests reside, and where liturgical services are read in the Manchu language. The group of monasteries next in rank are those at Do-la-nor. Those third in rank are situated approximately, lat. 42° 30′, long. 121° 20′; they are called Gegensum, or "The temple of a living Buddha," and there are no fewer than 5,000 priests. Eighty miles from Je-hol is another monastery, with 2,000 lamas.* Scattered throughout the whole country are monasteries of greater or lesser extent, crowded with priests. It is said that the present dynasty encourages the Mongols to become lamas, to keep down the population, and so limit the power of this race. The services are very elaborate and well worth seeing; those who have no opportunity of travelling inland may see them performed in the Yoong-ho-kung Lamasery, in Peking, any morning they please to go.

Education is not generally attended to. There is a school at the residences of each of the chiefs, where Chinese, Mongol, and Manchu are taught; and there may be one here and there in a populous district: but certainly schools are not numerous. The sons of the princes and the chief men go to school and acquire a knowledge, usually, of these three languages, this

* See Edkins' *Asiatic Journal*, p. 104.

being indispensable to Government employment; and the sons of the common people who become lamas receive a certain kind of education at the lamasery or monastery; but the others do not appear to be provided for.

The Mongols are naturally of a markedly religious temperament. This is forced upon the attention of travellers in every possible way; such as by charms on their doors, small flags flying on their houses or tents, small shrines with incense and idols in every dwelling, and their extraordinary pilgrimages. Companies are often met on their way to celebrated lamaseries in far distant regions in Shan-si, or Thibet; and not unfrequently men, and sometimes women, may be seen travelling from inland districts to Woo-tai-shan, the sacred hill in Shan-si, measuring the way by prostrations, which must cause them terrible fatigue.

Another mark of their extraordinary religious propensity is the number of sons who become lamas or priests; always one or two, and very often three out of four of the sons of a family, devote themselves to this profession. They enter the lamasery at an early age, from eight to twelve, study the Pali language, and learn to read the Buddhist prayers in that character. They are celibates, but seem to enjoy life in some measure. As they often obtain leave of absence and return to visit their homes, the traveller very frequently meets a red or yellow-robed lama, or a party of them mounted on fine ponies, galloping across the country. Moreover,

among the nomadic tribes a priest is allotted to every family: this priest travels with them, acts as interpreter, and transacts any business that may be done between them and a Chinaman or foreigner. There are also many priests in every village in the agricultural districts.

The religion which prevails among them is that form of Buddhism called Lamaism, which has its focus at Lassa, in Thibet. It was introduced from India, and grafted on to an earlier and purer, though ruder form of an ancient religion. It still retains not a few traits of the old rites, and gives some very significant indications of connection with some of the early ceremonies of the Christian church. For many centuries the Roman Catholics have made great efforts to spread their form of religion among the Mongolian tribes, and at present have a considerable number of missionaries engaged in that work. *

The Greek Church, under the patronage of the Russian Government, has also of late manifested a deep interest in the spiritual welfare of the Mongols. They have established missions in several important localities, and are carrying them on with zeal and intelligence; and, what is most satisfactory, the views of divine truth held by the present heads of that church in Asia are clear and evangelical. Mr. Edkins, of Peking, had lately the pleasure of perusing a recent charge issued by the Bishop of Trans-Baikal, and he

* See Huc's *History of Christianity in China.*

assured me that it was worthy of being set beside many of the charges of modern missionary bishops. The worship of Mary and the saints was alluded to, but in a great measure ignored, and Christ Jesus was set forth as the great mediator between God and man. And as another proof of the changed character of the hierarchy of the Greek Church in this quarter of the world, I may mention that they now use that translation of the Scriptures in the Mongolian language which was made by Messrs. Swan and Stallybrass of the London Missionary Society, and also the school-books prepared by them previous to their expulsion. Two large cases of these Scriptures have lately been purchased by the Russians from the British and Foreign Bible Society, and forwarded to the Buriats *viâ* Peking. Nor is this all: they have been purchasing Scriptures and portions of Scriptures in the Manchu language for the use of Manchu tribes on the Amoor; and have recently completed a translation of the New Testament in Chinese for the use of their converts among that people, and for evangelical work among the Chinese generally. But perhaps the most interesting fact of all is that which the archimandrite at Peking told me two years ago, viz. that they had now established missions all throughout Siberia, and had missionaries in all the important centres—such as they are—on the north of the Amoor, and on the remotest confines of Asia, both on the north and east. I know from other sources that the settlements on the Amoor and the Channel of Tartary have each a priest. To

avoid giving false impressions, I may say that these men are not to be compared in point of intelligence, culture, or character to Protestant missionaries; but it is a matter of no small joy to know that the great fundamental truths of our faith are now being disseminated in these inhospitable and remote parts of the world, in many cases by men of piety and devotion. This is the more gratifying from the fact that the Russian Government still continues intolerant of all but its own church, and will not permit missionaries of other communions to proceed to Russian territories. Few places now remain unvisited by the messengers of the gospel. Here, in the presence of a most formidable and hostile Government, where we had little expectation of ever being able to carry the message of salvation—God raises up men and uses the truth, though in a measure darkened by superstition, to convert a people to Himself. We cannot despair of the ultimate triumph of Christianity when we find that within the limits of the Russian Empire itself, and with the full sanction of the Government, Russians are preaching the Gospel in the remotest and most inaccessible parts of the world.

CHAPTER II.

SOUTHERN MANCHURIA.

Definition of Manchuria—Southern Manchuria—Three Visits—Aspect of the Plain and Hills—Fertility of Hill Country—Variations of Temperature—Resemblance of Flora to that of England—Fauna—Peculiar species of Lark—Hot Springs—The Great Highways—Neglected Roads—Chief Cities—Trading Towns—Seaports—Villages and Hamlets—Chinese Colonization—Agricultural Produce—Coal and Peat—Iron, Gold, and Silver—Manchuria and Canada compared—Development of the Country.

MANCHURIA may be said to lie within north latitude 39° and 49° and east longitude 120° and 133°. These lines embrace the limits in both directions, but the bulk of the country lies like a parallelogram across the map, north-east by south-west, and measures approximately 800 miles in length and 500 miles in breadth. It is bounded on the south by the Gulf of Pe-chih-li and the highlands of Corea; on the east by the River Usuri, which divides it from the newly-acquired Russian territory; on the north by the Amoor; and on the west by the Rivers Nonni, Soongari, and the South-western Palisades. It is divided into three provinces—viz., Liau-toong, Kirin, and Tsi-tsi-har, or, to suit English ears, the southern, central, and northern provinces.

Southern Manchuria may be described as an irregular triangle, whose apex is projected southwards into the Gulf of Pe-chih-li, the waters of which wash it on the east and west. I have paid three visits to this country: the first in the spring of 1864; the second in April, 1866; and the third in the autumn of 1867: on which occasion I made two journeys, the one northwards *viâ* Hai-ching and Liau-yang to Mouk-den (also called Shin-yang), the capital of Manchuria; and the other round the promontory, crossing it twice, going as far as the Gate of Corea, and visiting every place of any importance both on the seaboard and inland.

Southern Manchuria may be divided into two distinct regions, the one a plain, and the other an elevated country full of high mountains. A line drawn from West King-chow-foo (lat. 41° 12′ N., long. 121° 10′ E.) north-east to Shin-yang, thence south by west through Liau-yang and Hai-ching to Kai-chow and the sea, gives the level country on the south, and the mountains on the north and east. The former is an alluvial deposit, extremely fertile, except contiguous to the sea, where that saline exudation so common in the North of China interferes fatally with the productiveness of the soil. The other portion consists of huge mountain masses, interspersed with fertile and sometimes extensive valleys. The masses of mountains appear to lie in no determined direction, but careful observation shows that the prevailing line is north by south, while there are several ranges of great

length whose direction no one can mistake, and which lie north by south, or north-east by south-west.

The plain is monotonous and in some places dreary, especially in proximity to the coast, and yet it has its charms; fine crops of millet and other grain, and clusters of tall trees, embowering in their foliage large villages with a busy population. The crack of the whip, the joyous song of the ploughman, and the various labours of the husbandman, delight the visitor in summer; and numerous lagoons, swarming with waterfowl, render the bleakest parts interesting at most seasons of the year. The soil generally tends to be swampy, and few travellers fall in love with this region, for one day's rain will often make the roads utterly impassable for carts; and the wight caught in such a misfortune has a sad time of it—his cart floundering out of one black pool into another, now in the roads, then in the fields, plunging and splashing at the rate of a mile an hour—men, beasts, and carts covered with mud.

The hill-country is extremely picturesque: ever-changing views, torrents and fountains, varied and abounding vegetation, flocks of black-cattle grazing on the hill-sides, goats perched on the overhanging crags, horses, asses, and sheep on the less elevated regions, numerous well-built hamlets, everywhere enliven the scene; while a clear blue canopy overspreading all, and fine bracing air, make the country delightful to the traveller.

The eastern side of the promontory differs in a

perceptible measure from the western. The watershed is not in the centre, but nearer the western shore; making a rough estimate, one-third of the country lies towards the west, whilst two-thirds appear on the eastern side. This affects the climate, the fertility of the soil, and the productions of the country. Towards the east and south, the slopes are more gentle, and consequently more exposed to the rays of the sun; moreover, they receive the south-west monsoon, laden with its fructifying vapours. As a consequence, we found this district of the country abounding in all kinds of grain, and especially yielding an immense quantity of Indian corn, which is exported to Shan-tung and the South.

The climate of Manchuria includes the extremes of heat and cold; in summer, the temperature varies from 70° to 90°, and in winter from 50° above to 10° below zero. The rivers are generally frozen over by about the 20th November, and are not navigable till the middle of March. The seasons may be divided thus,—six weeks of spring, five months of summer, then six weeks of autumn, and four months of winter. The crops grow and come to perfection in a few months, and by the end of October everything is safely housed. The winter generally begins with a snow-storm, after which the weather clears up and hard dry frost sets in, which continues, with the relief of a fall of snow now and then, till the sun asserts its supremacy. The winter is very enjoyable; if warmly clad, you can scour

the country in all directions, marsh, lake, or river presenting no obstacle. Carts go in a straight line wherever they please, and it is during winter that the great bulk of the pulse-crop is brought down to the seaports, and there stored for shipment when the rivers open. Such in general is true in reference to climate; but the physical character of the country produces some modifications. Among the hills the extremes are not so great; the summer heat being not nearly so intense. In several places on the eastern coast, especially in the neighbourhood of Sui-yen, the climate is comparatively moist. The high ranges of mountains appear to attract and condense the clouds, so that the atmosphere there is more like some parts of Europe than Asia. I mention this, as every one knows that a moist climate is a great desideratum in the North of China. But it is very different in the basin of the Liau-ho, where the flat surface, hardened by the sun, in summer reflects his rays, and in winter radiates the cold. Yet even at Ying-tsze—the least pleasantly situated spot—the climate is extremely healthy. My esteemed friend Dr. Watson assures me that serious sickness is very rare amongst the foreign residents.

In my journeys I met with many plants and shrubs which I little expected. Among the first which strike the visitor on landing, are the common dock-weed and dandelion; and these prevail all over the country. Rushes, strange to say, are triangular in stem and not round. Advancing inwards, we meet several varieties of

the daisy, only more scraggy than "the wee modest crimson-tipped flower" at home. On dry elevated soil, are found the iris and pink, and the common Scotch thistle; on yet higher ground, the bluebell is seen hanging in huge clusters on the sides of the ravines, and the larkspur and other familiar flowers in wild luxuriance. Among the hills hawthorn flourishes in great abundance, and the dog-rose peeps out among the brushwood. Ferns (which I have met nowhere else in the North of China) wave in the shade of the rocks or cluster round the roots of the trees. The mistletoe, that beautiful parasite consecrated by Druidical superstition and by the more sacred associations of Christmas, is found in profusion in many of the valleys, especially about Kai-chow, and between Fung-whang-chung and Hai-ching. The willow, oak, birch, ash, poplar, elm, cedar, common fir, hazel, and varieties of well-known brushwood, &c., are found in all directions; and the weeping willow, growing generally in the neighbourhood of hamlets, adds a charm to the scene. Indeed, were an English schoolboy transported to Manchuria in autumn, he would hardly recognize any difference from home; he would find "hips and haws" and hazel-nuts to his heart's content, and the cry of the pheasants and the warbling of the birds would deepen the illusion. The haws are somewhat larger; sometimes, as in Shan-tung, as large as crab-apples, but are true haws; they are dipped in boiling sugar and sold in the streets, and also made into jam, but often eaten raw. The only tree really

conspicuous by its absence is the rowan or mountain-ash.

The fauna do not present such striking resemblances, though they comprehend many familiar animals. The fox, wild-cat, and hare are common; but there is the tawny striped tiger, measuring ten feet to the root of tail, and the wolf and wild-boar, which abound towards the north and on the confines of Corea. The feathered tribes are more like our own, embracing wild geese, ducks, teal, snipe, pheasants, partridges, multitudes of rooks, jackdaws, ravens, magpies, pigeons, wild and tame, larks, thrushes, linnets, &c. The domestic fowls are of the same species as our own, not long-legged lanky Cochin Chinas, but round plump decent Dorkings. One bird deserves special notice, inasmuch as I have not found it described even in recent works on natural history; it is a species of lark, having the long straight hind spur peculiar to that genus, and possessing the faculties peculiar to the mocking-bird. It is peculiar to Manchuria, and is exported in great numbers to the northern provinces of China, where it is highly prized: there are few families in the north that do not possess one or more; it may be seen in a cage hanging over the door, and frequently youths carry the bird about in their walks for amusement. It imitates birds to perfection, and it is amusing to hear it trill out their songs and cries in rapid succession: it readily learns to mew like a cat or bark like a dog, and picks up all sorts of noises in its neighbourhood. The bird is somewhat longer

than the common lark, has a thick short bill, slightly hooked upper mandible, is characterized by a white collar round the neck, black patch underneath on the right and left of the breast, whitish belly, earthy brown back, with some white feathers in the wings, while the long outer feathers of tail and wings are black. It builds on the ground among the long grass, sings in spring and early summer, and possesses the other peculiarities of the true lark. Several times we saw the beautiful Manchurian crane, *grus montignesia*, which has perpetuated the name of M. de Montigny, late of Shanghai.

There are only two rivers of any importance in this quarter of Manchuria, namely, the Liau-ho and the Ta-yang-ho. The former rises in Mongolia, and after pursuing an easterly course of about 400 miles, turns southwards and pours its waters into the gulf of Liau-tung. Within 150 years, large junks used to go up the river as far as the city of Newchwang; but, owing either to silt, or, as I am inclined to think, in consequence of the rising of the land, they can only now reach the town called Ying-tsze,—where the foreign settlement is,—about twenty miles from the bar. Here, however, there is plenty of water for ships of large tonnage, and the river is about 650 feet wide. The tide affects the stream for many miles; small junks can yet ascend to Newchwang and boats as far as Mouk-den: at high water there may be about sixteen feet on the bar. The other river rises among the hills about lat. 41 N.

and long 123° 30′ E., receives a great many minor streams, but especially one from the borders of Corea, and flows southwards, pouring itself into the north of the Gulf of Pe-chih-li.

Hot springs are found in several localities, viz. about one mile south-west of Ning-yuen; twelve miles north-east of Hai-ching; about eleven miles south of Hyong-yao; twenty-five miles from Fung-wang-ching in the wild silk districts; and on the high-road to Corea between the Corean Gate and the Ya-lu River. There are bath-houses at each of these places for the convenience of visitors, and generally one bath reserved for the wealthy. They vary in temperature, volume, and character; those at Ning-yuen are the hottest, and rush out into the bath in volume about one foot square; the springs at Hai-ching average about 90° Fahrenheit. The baths on the highway to Corea are in ruins, but the blocks of stone lying about indicate former grandeur. The springs south of Hyong-yao are more sulphureous than the others. One peculiarity deserves notice; they do not so manifestly lie all in the same parallel of latitude as those in Shan-tung; but a look at the map will show that they approximate sufficiently to warrant some attention to the subject. Moreover, they nearly coincide in direction with the springs in the north of Chih-li.

First among the great roads stands the imperial highway, which runs from Peking through the Great Wall at Shan-hai-kwan, along the shore of the Gulf of

Pe-chih-li on to Mouk-den. Thus far it has watch-towers every ten li (three and a third miles), regular guard-houses, and all the appurtenances of these great roads; only like the rest it is now in a state of decay. Passing through Mouk-den this highway sends off a branch to Corea, while the main road continues on to Kirin, where it again bifurcates, one branch going *viâ* A-she-hoh to San-sing, the limits of the Empire in this direction, and the other *viâ* Ningu-ta and Hun-chun to the sea at Poissiet. The second great road runs from Ying-tsze, the port of Newchwang, through Mouk-den, where it diverges N. by W. to Fa-kwho-mun; thence through Mongolia to Kwun-chung-tsze and Pe-tu-na, and then to Tsi-tsi-nar, Mergen, and the Amoor. A third great road proceeds from Ying-tsze to Kai-chow, thence S. to Fu-chow, where it divides—one branch going S. to Kin-chow and end of the promontory, and the other S.E. to Pi-tsze-woa. Another road goes from Ying-tsze *viâ* Sui-yen to Fung-whang-chung and the Gate of Corea. Besides these, there are minor roads in all directions, to all the chief villages, and by means of them you can go entirely round the promontory.

These roads may be said to be in a state of nature; no one looks after them, nor is there any toll, except at the passes leading into Mongolia. In the level districts they are neither more nor less than lines of deep ruts, irregular and uneven, which in course of time would become utterly impassable were it not for the rain, which obviates the evil by washing them all into a

common puddle. When the rain ceases, carts then plunge through them, leaving new tracks which the sun hardens, and this process of repair is perpetually repeated. The roads are provided with good ferries at all the rivers, and the inns, which occur every few li, are much better than the hostelries in Shan-tung and Chih-li.

Moukden (lat. 41° 40′, long. 130° 30′), more commonly called Shin-yang, is the capital of Manchuria. It lies on the north of the river Shin, an affluent of the Liau-ho, and is very pleasantly situated. It is a large city with eight gates; the streets are well laid out and full of good shops. It is an emporium of native goods, and the seat of considerable distributing trade. We found many foreign commodities for sale, as Russian cloth, Manchester goods, foreign iron, matches, &c. Fur-shops stocked with fine furs are numerous in the great east and west street. There are also several large book-shops, which speaks well for the literary taste of the people. There is a bell and a drum tower, a perfect gradation of mandarin offices, and all the paraphernalia of a provincial capital. The city was full of people, and everything had a well-to-do look about it. Population 150,000 to 200,000. The southern and western suburbs are likewise very extensive.*

West King-chow-foo, lat. 41° 12′, long. 121° 10′, stands next in importance. It lies not far from the sea, and has a considerable trade in general goods.

* For further remarks on all these towns *see* Journeys.

Liau-yang, lat. 41° 18′, long. 123° 10′, once the capital, embraces within its walls a large area of ground, much of which is now under cultivation, chiefly as vegetable-gardens. In the centre of the city there are many large and excellent shops, and there appears to be a good amount of country trade.

Hai-ching, lat. 40° 52′, long. 122° 40′, is much smaller in circumference than Liau-yang, but has about an equal amount of business. The shops were well stocked and the people well to do.

Kai-chow, lat. 40° 30′, long. 128° 18′, is more compact than either Hai-ching or Liau-yang, and has a considerable trade. It lies not far from the sea, and a good many junks visit the seaport, a few li distant, which is connected with it, and thus there is some export and import trade.

Fuchow, lat. 39° 50′, long. 121° 38′, is a neat well-built city, but of little importance except as the centre of some country trade.

South Kin-chow, lat 39° 10′, long. 121° 36′, is larger than Fuchow, with walls equally good. It has about the same amount of business, but is a much less pleasant city. It is washed by the sea, but, owing to the character of the coast, no junks can trade in the neighbourhood. They accordingly visit the smaller seaports on the south-west, or Ta-lien-wan Bay on the south-east.

Tie-ling lies about 40 miles from Mouk-den, north by east. It is not large, but compact, and has a moderate

amount of business; the eastern suburbs are comparatively large, and the chief warehouses and most important business is transacted there. It has a bell-tower, and is very prettily situated. Population, say 20,000. Not far from it (5 li) is a large village on the Liau-ho river, where there is a good deal of shipping-trade in small junks: it is the port of Tie-ling.

Kai-yuen is much larger than Tie-ling, and lies twenty miles from it towards the north-east; the walls enclose a large space, and a good deal of business is done. Shortly before we visited the city a most destructive fire had broken out, which destroyed between 200 and 300 houses. The principal scene of the conflagration was in the neighbourhood of the market-place, so that the centre of the city was heaps of ruins; but the people did not seem much distressed about it, and there was every indication that the disaster would soon be repaired. The population would be about 35,000.

Kwang-ning-hien and I-chow are two small cities on the west of the Liau-ho, and are not of much commercial importance.

Sui-yen, lat. 40° 15′, long. 123° 18′; Foong-whang-chung, lat. 40° 32′, long. 124° 4′; Newchwang, lat. 41°, long. 122° 30′, are quite unlike those above described. The former are *bonâ fide* Chinese cities, within high walls, with good gates, &c.; but the latter are peculiar in this respect, that the city proper is a comparatively small square enclosure, with a moderately high wall, occupied almost exclusively by the mandarin offices, while all

the business is done in the suburbs, which are extensive and regularly laid out. The chief street in the suburbs of Sui-yen is about a mile long, and contains many good shops. It is famed for marble and finely-veined stones, and many persons find their occupation in cutting and polishing marble ornaments of various descriptions.

Fung-whang-chung has a good country trade, and exceeds Sui-yen in population and importance. Being nearest to Corea, it has gathered some notoriety as the emporium of Corean goods, and is the first place where the Chinese and Corean officials exchange courtesies, as the embassy from the latter country passes on to Peking.

The native city of Newchwang is larger than either Sui-yen or Fung-whang-chung, but the suburbs are much less extensive. The place is famous for its excellent water, which is used in the manufacture of whisky; it is also noted for the production of saltpetre.

Hing-king, *Sinicè* Lau-chung, was once a celebrated city, being the birthplace of the founders of the present dynasty, but is now a very poor town; there is no trade, and it has few inhabitants. The ancestral tombs lie in the neighbourhood, and are much cared for. In Southern and also in Central Manchuria there are a great many ruins of old cities, once famous, which still retain their names on the maps, and mislead many: as, for example, Yau-chu, east of Ying-tsze, Yong-ning-kyen, Hung-tsin, Lwang-ku, and Ye-ho, which should all be obliterated.

The places described above are the cities. We now

speak of the market-towns. Fa-kwho-mun is a trading town in one of the chief passes into Mongolia, about fifty miles north by west from Shin-yang. The greater part of the produce of Eastern Mongolia passes through its gates, and it also stands on the highway from Eastern Mongolia to Peking; it is, therefore, a place of some note. It is situated on the slopes of an undulating country, and has a considerable population.

Sing-min-tun (40° 40′ N.E. and 122° 50° E.), as the Chinese call it, is a market-town on the west of the Liau-ho river, about 15 li from its bank. It has a great reputation for trade, and about 30,000 inhabitants. It lies about 120 li, or 35 miles, nearly due west from Mouk-den, or Shin-yang, and on the great highway to Peking.

Tien-chwang-tai (lat. 46° 54′, long. 122° 6′) lies close on the western bank of the Liau-ho river, about twenty-five miles north-west of Ying-tsze. It was once the chief port of Southern Manchuria, but has greatly fallen off since the opening of Ying-tsze, which is nearer the sea. It is still, however, a place of considerable importance, with a great many junks constantly trading there. Its population is reckoned about 25,000. It serves as an *entrepôt* for the country west of the Liau-ho.

Hu-chwang-tun is about eighteen miles east of Ying-tsze. It is famous for its cattle-market, which is held every three or four days; cattle-dealers and farmers come from very distant places to buy and sell. It lies

just on the verge of the hilly district, and is very pretty in summer.

Pun-shi-hu is celebrated for coal and iron, and has a considerable population. It lies fifty miles north-east of Liau-yang.

Sa-ma-gi, like Pun-shi-hu, is a coal and iron district, famous all over the country. It is about fifty miles north by west of Fung-whang-chung.

Sha-ho is a small market-town about midway between Ying-tsze and Mouk-den.

Kien-chang (or the place for soda) is about seventy-five miles north of Fung-whang-chung, and is a town of some trade and population.

As might be inferred from the character of the country, there are many seaports along the coast, but only three of any note. The first, and chief, is Ying-tsze, on the Liau-ho, where the foreign settlement is established. The main-street is fully two miles in length, the native warehouses are most extensive, and the trade is very large. Junks from all quarters visit it, and the foreign shipping is now considerable. The seaport next in magnitude is Ta-ku-shan, lat. 39° 55′, long. 123° 52′, on the Ta-yang-ho, about twelve miles from the Yellow Sea. Like Ying-tsze, it possesses many large native warehouses, and is the medium through which a very large amount of produce from the North is exported; it competes with Ying-tsze for the trade in pulse and bean-cake. We met great quantities of goods on their way to this port; and there was a great

amount of native shipping in the harbour, but chiefly junks of second and third class. Opposite the town, the river is about four hundred yards wide, a fine broad flowing stream; the tide rises and falls a good many feet, thus facilitating navigation; but the bar is more formidable than at Ying-tsze—so much so, that large southern junks find it advisable to discharge their cargoes outside. Like Ying-tsze, the river is frozen over from the end of November till March. Another harbour of some note is that called Pi-tsze-woa, lat. 39° 18′, long. 122° 18′, on the sea. The harbour is defended from all winds by rocks, which form a semicircle around it. Unfortunately the water is shallow, and many of the junks are left high and dry when the tide is out. This could be remedied by a pier, and it would be worth while to construct one, for the place has the great advantage of being open all the year round. The warehouses are also large, and the import and export trade considerable.

Chief among the numerous minor seaports is Talien-wan Bay, to which I have directed attention elsewhere. Next stands the port of West King-chow-foo, which is visited by a good many junks, but can never, from its exposure and the shallowness of the water, be of much importance.

Villages of large size are much less frequent than in China (except in some parts of the alluvial plain). Instead we have hamlets here and there all over the country—embryo villages which one day will doubtless

rival their progenitors on the mainland. They are generally situated in pleasant localities, and are well built of good stone. As a rule the people are peaceably disposed; in all my travels, in regions near and remote, in the plain and among the mountains, I have never met the slightest molestation: I have heard of robbers and mounted banditti, but have had the good fortune to meet with none.

The late T. T. Meadows, Esq., H.B.M.'s Consul, who had travelled extensively over the province, estimated the population to be about 12,000,000, and I am inclined to think the number not far wrong. The population consists of Manchus and Chinese. Originally it was the abode of the former, but they have in a great measure migrated northwards, and the country has been occupied chiefly by immigrants from Shan-tung. A proportion of aborigines still remain; in some places as many as one in three, in other places only one in ten. All those who have remained behind have invariably settled down as farmers, or in some other definite occupation, and are assimilating themselves to the Chinese in almost every respect. Some of the more aged still speak the Manchu language; but in addition, they all speak the Mandarin colloquial, and the youths are taught from Chinese books in their schools, just as in other parts of the empire. In some places youths are instructed in the Manchu character after they are acquainted with the Chinese; but such instances are rare, and the Manchu language is evidently dying out. The prevailing portion

of the inhabitants are thus Chinese, and have introduced all the peculiarities of their fatherland into their adopted country.

The population being less dense, the soil fertile, and the country new, the people have more money to spare than in Shan-tung and elsewhere on the mainland, and, on the whole, are extremely comfortable. The head men of hamlets generally club together and invite over some poor scholars from their native place to instruct their progeny; and thus education is diffused among the rural districts as well as in the cities. Year by year great numbers of coolies come over and make high wages as labourers; many go back carrying their earnings with them, while others invite their families over and settle down permanently; thus, annually, they add to their numbers. When travelling among them, it was interesting and amusing to find them eagerly inquiring of my assistants, who were from Shan-tung and Chih-li, where they came from; and if it happened, as it often did, that one or other was acquainted with their native districts, they had no end of questions about their kindred and friends, just as old colonists all the world over assail emigrants fresh from home.

The bulk of the population is engaged in agriculture and in trades bearing upon that pursuit, as blacksmiths, carpenters, carters, &c. Some are employed in mining operations, and others in fishing; but these are only a small fraction of the population. Cotton cloth and silk

are manufactured to a small extent by the farmers and their families in their leisure time.

The crops raised are diverse and important. Whenever spring permits, wheat and barley are the first things attended to; they are sown at once and are ripe by the beginning of June. In the extreme south the ground is again prepared and pulse put in, which in its turn is ready for harvest in October; thus they have two crops in the year. After the wheat and barley are sown they prepare for millet, maize, potatoes, &c., of which they have only one crop. Rice grows all over the country, and the quality is excellent, possessing more of the farinaceous element than that of the south; it is plentiful and cheap, and is highly prized by the people, who despise the other kind as watery. It is sown about the end of April on dry soil, just like wheat, never irrigated, grows well, and yields an abundant return. Here, again, we have another fact which confuses all our generalisations as to zones of vegetation.

Cotton is grown in several places in considerable quantities; the producing districts being King-chow-foo, Hai-ching and Liau-yang, and Hyong-yau south of Kai-chow. The staple is fair and the colour good, and it could be grown in much greater quantities if necessary. The seeds are sown towards the close of April, and the cotton plucked in October; the seed is steeped in liquid manure before sowing, and this is the sum total of the labour expended upon it: it is never irrigated, but left to the influence of the weather. An acre, on

the average, produces 200 catties of wool, exclusive of seeds, and it is sold for 200 cash per catty. The oil is expressed from the seeds and used for a variety of purposes; the refuse, moulded in the form of a small cheese or cake, is used for feeding cattle; the roots, stalks, and branches are burnt for fuel, and thus every particle of the plant is utilised. As I have elsewhere hinted, seed from this region might grow and be remunerative in many places of central Europe. Pulse is grown in all directions, and is one of the most important crops; there are several varieties, as in Shan-tung, and the purposes for which it is used are much the same. Hemp and jute are widely cultivated, and the fibre makes excellent ropes. The mulberry-tree and the silk produced from it are very rare, but the common coarse ponjee silk can be had in any quantity, and could be grown to any extent among the mountains.

Indigo is produced in immense quantities to the north of Mouk-den. We met strings of carts of seven and eight mules each, day after day, in our journeys, conveying this commodity to the south for sale and exportation. Each cart carried about 2,000 catties, and we met from twenty to forty carts per diem; and as we were told the carting continued more or less for six weeks, the sum total must be prodigious: and it is by no means confined to that locality; we found it in several places in the centre of the country and on the north-east coast. The quality appears to be excellent, and it deserves the attention of our merchants. Tobacco is grown

extensively and is largely exported. It is highly relished for its flavour, and brings a good price in the south.

Oil is extracted from several plants, chief among which is the *Sesamum*, which yields an oil much used in cooking. Next is hemp, the oil of which is used both for cooking and lamps. The castor-oil plant is also cultivated, and, as elsewhere, with jute, form the hedges on the roadsides, because cattle will not eat them. The oil from the castor-oil plant is used, not so much for medicine, as for lamps and cooking; innkeepers use it largely, to compensate, I suppose, for vegetables; travellers not having much time to wait, this oil is mixed up with their wheaten scones and other food, and so serves its purpose excellently. They also express oil from the kernels of peaches, apricots, &c.; in fact there is nothing which will yield a useful oil which is not tried.

Not only is the soil fertile and the crops varied, but the country underneath is rich in minerals. Coal prevails extensively in all parts of the country; we found it both in the north and the south, in common use among the people. One of the chief producing districts lies in the north-east of Liau-yang. In this locality two places stand out prominently—one called Ma-kia-kow, about 60 li or 18 miles north-east of that city, and the other Pun-shi-hu, about the same distance from the former place in the same direction. The coal is good and used for all purposes. Another coal-producing district lies 90 li south of the city of Fu-chow, in close

proximity to the coast. Junks can come close to the pits, and thus great quantities are exported, especially to the eastern portion of the province of Shan-tung. The seams appear to be of great thickness: in reply to my inquiries, the people informed me that they could not speak definitely on this point; but said that coal existed in all directions, and that the mine was not only in front of them, but above and beneath them, and that they dug out from the heart of it. Referring to the state in which the coal was brought out—chiefly small—they said they could not mine it in lumps, but referred me to another region where coal was obtained in large pieces. I heard of other mines now closed; one alluded to with great interest by the natives, lies, lat. 39° 30′, long 122° 10′, in the neigbourhood of Poo-la-dien, a place near the centre of the promontory. Here coal had been mined up to the middle of last year, and the quality was reported to have been very fine. Another place was the smaller of the two islands to the south-west of south Kin-chow, called Siau-yen-tau, and yet another contiguous to the sea on the Ta-lien-wan Bay, south by east of the same city. Besides these, coal is also reported to exist to the east of the Ta-yang-ho.

Peat is found in great abundance along the east of the promontory. We met it first at the seaport of Pi-tsze-woa, and our wonder and amusement were extreme when, two days afterwards, we found it at every inn, and huge stacks of it carefully built up in every farmyard—"peat reek" perfuming everything, and a peat bog

all along the line of the great road for fully fifty miles. We saw the cuttings from which the peat was obtained, and walls of it to a great height in process of drying. The peat is black, not the brown variety.

Two districts are famed throughout the country as producing iron. The first, Pun-shi-hoo, previously mentioned, where coal is likewise mined, and the other Sa-ma-gi. The iron differs in quality; that yielded by the former place being much harder, and taking on a finer edge and polish than the latter. The ore must be extremely abundant, as, excepting what has of late been bought at the foreign market, these districts supply the wants of the whole country. The island on the west of the extreme end of the promontory called the Lau-tie-shan, or the "honourable iron hill," contains magnetic iron ore, which affects the compasses of ships sailing too near it. This no doubt is related to that fine magnetic ore which abounds on the opposite coast of Shan-tung.

Gold is found in many places towards the south of the promontory; but the most famous district is that on the east coast to the north of the Py-li-ho river: here we passed over gold-diggings and a gold-producing country, about forty miles in length by ten broad. A serious quarrel arose among the gold-seekers, which resulted in murder, when the mandarins interfered and put an end to the occupation for the present. We also heard of gold at Kin-chow, which may be interpreted the "Gold-district city." Silver is said to exist

in the mountains to the west of Li-quan-fen, lat. 40° 2′, long. 121° 50′, and also in other places; but of course it was impossible for me, passing through the country, to obtain much definite information as to metals of this kind. There can be no doubt of their existence: the nature of the rocks, the direction of the mountains, and the fact that they abound in Shan-tung and Corea, all point to the certainty of their presence. But there are other circumstances which lead us to the same conclusion. As we have seen, the prevailing direction of the mountain-ranges is north by south or north-east by south-west; this harmonizes with the line of mountains in Japan, Formosa, Loochoo, and the Aleutian Islands. Moreover, as M. Elie de Beaumont has shown, "it coincides with the great circle of the terrestrial sphere which passes by the Cordilleras of South America and the Rocky Mountains of the North; whence we may infer that the mountain-system of Oriental Asia and that of the Great American chains are of the same date."

A still more important inference appears to me equally evident. The mineral wealth must be distributed in similar proportions in both continents. We know this to be true of coal and iron, which are always the first minerals to be discovered; for in no quarter of the world except America have we such extensive coal and iron fields as in China, and there is little doubt that the magnetic ore in Vancouver's Island is the same that abounds in North China. The fact appears true

also in reference to gold. California and Columbia lie in nearly the same parallels of latitude on the opposite coast of the Pacific Ocean; and the distribution of gold here appears quite equal to that in America. It is found in Thibet in great profusion; in the western affluents of the Yang-tze-kiang; in Shen-si, where the Jesuit fathers tell us that an infinite number of people gained their livelihood by searching the streams for it; it abounds, as we have seen, in Shan-tung, Corea, and Japan; and not only so, but there are rich gold-diggings scattered over Mongolia and Siberia. Few knew aught of the great extent of the coal and iron, and no one had any idea of the abundance of silver, copper, lead, &c., in the Western States, till the recent scientific investigations appointed by the American Government disclosed their hidden treasures; and so we venture to predict that, were a similar investigation to be made here, it would lead to discoveries equally astounding.

The trade for the year 1866 stood thus:—Imports, value, 2,346,767 taels: exports, 4,266,697. This only includes what was shipped in foreign bottoms at the port of Ying-tsze. Supposing the goods shipped in junks at that place to equal that in foreign vessels, and further, that the trade of all the other seaports together is one and a half more than the native junk trade at that port (a very moderate computation), it would give 14,933,439 taels, or nearly five millions sterling, as the sum total of the shipping-trade of Manchuria.

Intelligent readers who have followed me so far,

must have often thought of Canada in reference to this country, and there are many points of resemblance. A climate similar in its general features, an equally fertile soil, yielding similar crops; each having a northern territory famous for its furs, and each drained by a great river and possessing a variety of minor seaports. But in some respects Southern Manchuria bears the palm: the climate is a shade less severe; it probably possesses greater mineral wealth; it also produces cotton and silk; and in addition has seaports on the south which are open all the year round. I make this comparison to bring the matter home. How important has Canada been esteemed, and how poor is our appreciation of Manchuria; yet the latter is perhaps the richer country of the two.

Having thus surveyed Southern Manchuria, the question naturally arises, How can the resources of the country be best developed? I am not forgetful of the proverb "*Ne sutor ultra crepidam;*" but having travelled over the greater portion of it and become naturally interested in its people, I may be pardoned for making one or two suggestions on this point. Utopian though it may seem, yet believing as I do in the *law* of advancement which Almighty God has imposed upon man, and which is so rapidly working itself out in these days, I venture to suggest as the first and chief means towards the opening up of the country, that a railway be constructed, commencing at Ta-lien-wan Bay on the southern point of the promontory and

proceeding northward *viâ* Kin-chow, Fu-chow, Kai-chow, Hai-ching, Liau-yang, Mouk-den, and on to the pulse and indigo-producing districts in the North. This country being new, less densely peopled, and with fewer graveyards, seems a suitable place to open the railway-scheme in this empire. Nature would seem to have provided for railway operations in this quarter; Ta-lien-wan Bay has an excellent harbour, well sheltered, with deep water to nearly the edge, and is open all the year round. From this point, on through the cities I have indicated, there is a succession of valleys running north and south, so that there would be no need for tunnelling and little need for cuttings; a few insignificant ridges, which would require only slight gradients, being the only obstacles of any importance: reaching Kai-chow, the country beyond, northwards, is a level plain. This line would thus command the commerce of the whole country; it would have minerals along its whole course, and a coal-field at Ta-lien-wan Bay, its southern terminus. Ta-lien-wan Bay is well known for good shelter and depth of water, as it was the rendezvous of our Fleet during the winter of 1859. Being open all the year, the port of trade established here would obviate that stagnation which lies as an incubus upon energy for so many months in the year. For many reasons, the present port, Ying-tsze, would never do in the new order of things: the bar at the mouth of the river, the fact of its being frozen up for fully four months every year, independently of the

apparent shallowing of the water, which must end in leaving that market, like its predecessors, high beyond navigable limits,—would infallibly remove business to the more eligible spot.

A railway would provide for the permanent security of the country. The necessity for this was powerfully forced on my attention during my last visit. Towards the close of the summer, only two months before my visit, two hundred robbers landed from a junk at Taku-shan, billeted themselves upon that populous town, and levied black-mail. A portion of them had stayed in the same inn where I lodged, and not only made a most exorbitant demand upon the townsmen, but had every requirement complied with. Eight of them appeared one morning at another small seaport, Ta-chang-ho, through which I passed, and demanded 1,000 taels each, with the threat that, if these were not forthcoming immediately, their comrades would come and burn down the place; they got the money at once. Thus these robbers went about the country for some time, till soldiers came from Kirin; or rather till they themselves were pleased to go. They then embarked, and by a clever trick (as I believe) got the gun-boats (English and French) at Chefoo to start on a wild-goose chase to the Meau-tau Islands; then, the coast being clear, came into the port of Chefoo in a heavily armed junk with good papers, refreshed themselves, and at their leisure made off to the south. They were called the "hung-hu-tsz" or "red-bearded robbers."

I asked for an explanation of this name, and was informed that they had their faces painted red, and coloured horsehair for beards. What applies to Manchuria applies in a measure to the whole of the North of China; fifty well-mounted robbers could ride through the length and breadth of the land. There is no sense of security; no one knows in what direction the robbers may move, as they come nearly as quick as news can travel: in fact generally announce their own arrival. In consequence of this, the people bury their silver and gold, transport their clothes and valuables to strongholds, and content themselves with the bare necessaries of life. In such a state of matters how can trade flourish? And not only so, traffic is not safe even on the most important highways. Witness the lately appointed Minister, Mr. Burlingame, who was intercepted and nearly captured by about 200 mounted robbers under the very eyes of Peking, between the capital and Tien-tsin.

CHAPTER III.

KIRIN, OR CENTRAL MANCHURIA.

Boundaries of Province—Mountains and Rivers—Climate—General aspect of Country—Character of Inhabitants—Manchus—Chief Towns—Cereals—Opium, Indigo, and Tobacco—Coal and other Minerals—Animals, Wild and Domestic—Birds and Fishes—Flora—Northern Manchuria—Whale and Seal Fishery—Port May—Russian Advances.

KIRIN, or Central Manchuria, is bounded on the north by the Soongari, on the east by the Usuri and Russian Territory, on the south by Corea and Liau-tung, on the west by the Soongari and a line of palisades—which exist only on the map and in the imagination of H.I.M. the Emperor of China; though there is a sort of gate at the passes, and a ditch or shadow of a fence for a few yards on each side. The Russians estimate the area of the province at 135,000 square miles. Like Southern Manchuria, Central Manchuria may be divided into two portions, one a prairie country, and the other mountainous. These two portions are of very unequal size, the former being comprised in the N.E. corner within the link of the Soongari.

The chief of the mountain ranges is that called the

Shan-a-lin Mountains; their highest peaks lie on the south-east of Kirin, where they reach heights ranging from 10,000 to 12,000 feet, their summits being covered with perpetual snow. From this point they run south-east and south-west; towards the north-east they form the water-shed of the Hurka and the Usuri, and afterwards the Soongari and Usuri, and towards the south-west they form the boundary of the plain of Newchwang and the backbone of the promontory. These hills are sometimes of great beauty and grandeur; as, for instance, the Hills of One Thousand Peaks near Hai-ching; the hills near Siu-yen; and the range from Fung-whang-chung to the Corean Gate. Another range of mountains runs through a portion of Northern Manchuria, about eighty miles east of A-she-ho, proceeds south by west parallel to the River Hurka, forming a second watershed, then continues past Kirin on towards Mouk-den, where it gradually subsides into the plain. A third range of mountains lies in the Russian territories east of the Usuri and the Amoor. Their highest peaks run parallel to the sea and not far distant from it, so that the streams which flow eastward are not to be compared in size and volume to those which flow westward and pour their waters into the Usuri and Amoor. This range, as a rule, appears to be higher than those east of it. It will thus be seen that the prevailing direction of the ranges coincides with that of Southern Manchuria, Shan-tung, and indeed China in general. One peculiarity deserves notice: we repeatedly came on isolated

hills in the plains, often perfect cones. These sometimes lie in a line about fifteen or twenty miles distant from one another; as, for instance, Siau-ku-shan, and Ta-ku-shan, north of Kirin, and sometimes they are dotted over the plain, like dish-covers on a table. But whether in range or in solitary beauty, they have a family likeness; the conical configuration prevails, and this shape, together with the peculiarity just noted, extends not only over Manchuria, but into China; affording a still further proof of their geological identity.

Corresponding to the three chains of mountains, are three great rivers, the Soongari, the Hurka, and the Usuri. The Soongari, which is by far the most important, takes its rise on the north-western side of the Shan-a-lin Mountains, and proceeds in a direction N. by W., receiving a great many tributaries from the surrounding hills, and sweeps past Kirin, a majestic river. Passing Kirin, its course lies N. by W., till it reaches the palisades, about lat. 44° 30′, where it enters Mongolia and takes a decided north-westerly direction. This it continues till it passes Pe-tu-na, where it receives the River Nonni, and then flows east by north, gradually diverging northwards, till it joins the Amoor; or rather, till the Amoor joins it; for I am inclined to think that it should be looked upon as the parent stream, inasmuch as it has at least an equal, if not a larger, volume of water, and moreover maintains its former direction after its junction with the Amoor. Its flow is not uniform; swifter and more compressed about Kirin,

it becomes wider and more sluggish after entering the Mongolian steppes. In this quarter it sometimes spreads out over one mile in width, with an average depth of about three or four feet. Here and there it forms numerous islets, and sometimes divides into two branches, which flow nearly parallel, having a belt of fine land between them. Nor does its volume increase in proportion to the length of its flow, owing to the nature of the country and consequent absorption. We crossed it at four different places, first at Pe-tu-na, where we found it about one and a half miles in width, but having only an average depth of water of about three feet. The second time about lat. 128° 12′ E., where we found it about 400 yards wide, and deeper than we could ascertain with the means we had in our possession —certainly over twenty feet. The third place was at San-sing, where we found it compressed into a deep rapid river. The fourth place was on our return journey, a little north of Kirin, where we found it about 300 yards wide, with an average depth of at least twelve feet. In the centre we could not touch the bottom as we passed over, which proves the great height of the hills in that quarter; for we were not much above eighty miles from its source as the crow flies. Travelling parallel to its course in Mongolia and Northern Manchuria, we saw a good deal of it. There were many third and fourth class junks on its waters; it is navigable beyond Kirin, and were it not for these shallows it might be a very serviceable river during the season in

which it is open. As it is, a good deal of produce is carried down the stream, but owing to the immense "link" which the river makes, goods are generally conveyed in carts from San-sing, A-she-ho, and the northern markets to Kirin; and of course the carts also take return cargoes, and thus reduce the traffic on the river. The Russians have proceeded in steamers as far as long. 127° E.; some say they have been as far as Kirin, but of this I cannot speak positively.

Next in point of size to the Soongari is the Usuri. It rises about lat. 44°, long. 131°, receiving numerous tributaries, and after a course of about 500 miles pours its waters into the Amoor. At first it partakes more of the nature of a mountain torrent, but it gradually loses this character, and after reaching Sim-ga-chau it enters a wide plain. Passing this, it again flows through a mountainous district for about 100 miles, when it enters a prairie country, and thus, through swamps and steppes, flows onward to the Amoor.

The Hurka, or the Moo-tan-ho—the "River of the Northern Flower," as the Chinese call it—rises about lat. 43°, long. 128° 30′, not far from the source of the Soongari, takes a northerly direction, passes by Ningu-ta, receives two important tributaries from the west, and then debouches into the Soongari at San-sing. Here, at its junction, we found it almost 200 yards wide, with a good volume of water. At this city were several small junks from Ningu-ta trading with the merchants. The people told us that the country through which it

flowed was full of large torrents and huge mountains covered with foliage to the summits; that there was no population on the banks, only solitary huts of ginsing seekers here and there, and hardly any of the soil was cultivated.

Judging from the character of the mountain ranges and flow of the rivers, it appears that the country slopes from east to west and from south to north—the course of the Soongari river marking its lowest point—from which it again begins to ascend towards the north and west. Thus Central and Northern Manchuria form one huge basin, corrugated by several mountain ranges, with their respective streams, the mouth of the basin lying towards the north-east. The extremes of climate are more marked than in Southern Manchuria, but by no means so excessive as to interfere with agriculture. The winter begins about the close of October and ends at the close of March, and the other seasons are proportionately narrowed; but the shortness of the time is compensated as elsewhere by the rapidity of growth and maturity.

Travelling from Pe-tu-na eastward, the country is a level plain, only broken by insignificant undulations. Considerable patches of land are cultivated in the vicinity of hamlets, but the rest is a waving sea of tall grass, with little brushwood and few trees. This monotony is more than compensated by the variety, beauty, and frequent boldness of the mountain districts, hills and valleys, woods and streams, in ever-changing aspects;

for the luxuriance of the vegetation is remarkable. In Shan-tung and on the Manchurian promontory the tops of the hills are as bare as bald heads, but in Central Manchuria the hills are as green as in Scotland, and in many places cultivated to the summits. Far north, towards San-sing, we crossed a high mountain ridge with oaks, elms, and willows of huge size, and having crossed the Soongari at long. 128°, and entered Northern Manchuria, our route lay along the plains on the north side for about 100 miles. Here we could see the country in the south, and I confess it amazed me to find the hills on the banks of the river, and the high peaks stretching far behind, covered with trees of such a size and foliage so profuse, that I could compare it to nothing but the beautiful islands of the Indian Archipelago. Trying to account for it, the thought struck me that the severe frost for four and five months every year must freeze and retain the moisture in those hills, so that when the sun asserts its power the trees are at once supplied with abundance of water. In Shan-tung and other places, where there is comparatively little frost, the sun constantly beating upon the hills evaporates all the moisture, precludes vegetable life, and so leaves their tops bare and bleak against the sky. In some places the forests are impenetrable, and in others, as on the high-road from Kirin to Ningu-ta, so dense that the traveller goes for miles without even being able to see the sun. Swamps are also met with, often of considerable extent.

The bulk of the people are Chinese immigrants, or the descendants of immigrants, from the northern provinces. They have settled along the lines of the great highways in hamlets, villages, and towns. Settlers increase year by year; and as the Government encourages them, by giving land at nominal prices, they are gradually reclaiming the wastes and forests; but it will be long before any impression can be made on so vast a country. These Chinese carry their industrial habits and customs with them, so that Manchuria is neither more nor less than an extension of China. They are healthier and stronger than their countrymen in the south, the result not only of climate but of the abundance, variety, and cheapness of food.

Among them a considerable proportion of Mohammedans are found, who keep themselves distinct from the Chinese; in every town of importance they have their mosques, eating-houses, &c. Sometimes they live in a separate locality and foster a strong clannish spirit; but they are well disposed towards foreigners; they showed us every civility, and claimed kindred with us: travellers would do well to inquire for them, as they will find rooms much cleaner, and food much more palatable than at heathen inns.

The Manchus are in the minority. Moreover, there is some difficulty in distinguishing between them and their invaders. Those who live in the central province have settled down to agriculture or other definite pursuits; and in dress, manners, customs, and language

follow the Chinese. Their features are very much alike, their frames a shade coarser and stronger; sometimes their guttural language indicates their descent, but, in general, it is only by inquiry that you can learn to which people they belong. The Manchu women have large feet, but this is not always a sign of Manchu origin, for many of the "celestials" have got sense enough, when removed from the restraints of fashion, to discard the atrocious custom of cramping their feet. The Manchu language is not much cultivated; the boys first learn the Chinese characters and read the Chinese classics; and then those who, from position or prospects, deem it necessary, go to some of the Manchu schools in the district cities.

Of roving Manchus I met with none, and am inclined to think their nomadic propensity has entirely died out. I met several companies of Manchu soldiers returning from the wars. They came from Northern Manchuria, and were much less civilized in appearance than the people in general; yet they appeared to belong to families who pursued agriculture, and some of them were returning to resume work in the fields. Every man forms a different estimate of the population, and it is difficult to arrive at a satisfactory conclusion. The districts along the great highways are populous, but if the traveller take them as a basis of calculation he will be greatly misled; for beyond these lines there are very few inhabitants, and so we are inclined to think that there are not more than two millions in the country.

Of the cities in Central Manchuria, Kirin takes the pre-eminence; it is the capital of the province, and is more beautifully situated than any city I have visited in China. Zeh-hol has many points of great attraction; Kal-gan, in several respects, commands the admiration of all; Tsing-chow-foo, in Shan-tung, is picturesquely placed; Toong-kwan stands in a fine situation, with the Yellow River guarding it on two sides; but Kirin far surpasses them all. It lies at the foot of hills which form about three-fourths of a circle around it. The open space on the south is occupied by the Soongari, a majestic river, sweeping past it and then making its way through a valley northwards; opposite the city it is about three hundred yards broad, and when I was there it was as placid as a summer lake, and as blue as the sky above. The city itself is not equal to the situation. Had Mouk-den such a position it would be a noble place: as it is, the streets are narrow and irregular; the shops low in roof, and inferior in style, the best being but second and third rate in character. The great street runs east and west, curving here and there. A portion of the south side of this street is built on wooden piles stretching out into the river, reminding one of southern cities. Another great street runs north and south, and there are cross-streets branching off at irregular intervals. Many of the squares are very tastefully ornamented; in the place where we lived pots were ranged in tiers one above another with flowers from the south, roses, geraniums, and flowering shrubs,

and in front of the door were tanks with gold and silver fish. The streets are paved with wooden blocks. The Chinese name for Kirin is Chwen-chang or "the Naval-yard;" boats and small junks being built there in great numbers, as wood is cheap and abundant.

The city next in importance to Kirin is A-she-hoh, thirty miles south of the Soongari, and situated on a gentle descent to the river A-she, from which it takes its name. It consists of a street about a mile and a half long, with many branching lanes. There are a large number of shops, and a good deal of country business is done, but the shops are third-rate; though we found a great variety of porcelain, and other ornamental things from the south, exposed in them. There are said to be 1,800 families of Mohammedans in the neighbourhood, and they had a mosque, which was burned down by rebels in 1866 because they sided with the people in defence of the place. The population is about 40,000.

The third city is Pe-tu-na, called Sing-chung by the Chinese, on the north-east bank of the Soongari. It consists of two large streets, which run north and south and east and west; the place where they cross forms the chief market: there is a good deal of business. The shops are like those in A-she-hoh, and the place is rather dirtier. There are a great many Mohammedans, who have a fine mosque, which we visited. The population I should estimate at 30,000.

San-sing, the last town in Chinese territory, is on the south bank of the Soongari, on the east bank of the

Hurka, and the south-west bank of the Kung-ho, having water on three sides. It consists of one street about two-thirds of a mile, running east and west, and two shorter streets running north and south. The shops are fourth-class. Not a few people are engaged in sending boats down the Soongari to the Amoor with provisions for the settlers scattered there; others barter with the Fish-skin Tartar tribes, who visit them periodically. There are sixty families of Mohammedans, who have a mosque, which has suffered from a recent flood.

La-lin is situated about 120 miles north of Kirin, and is a market-town of about 15,000 or 20,000 inhabitants. The walls enclose a large space. Ningu-ta is about the same size as La-lin, and is not of much commercial importance. Besides these five district cities, as they may be called, there are other towns of importance. Chief among them appears to be Shwang-shing-pu, about forty-five miles west of A-she-ho; it is walled round, and consists of two streets about five li long, and full of large inns, dirty beyond description. Ai-la-kiai, or Ta-seng-oula, is about twenty-five miles north of Kirin. It has a few good shops, but the trade is of little importance. Ku-yu-shu, north of Kirin, is only a market-town.

The country is very fertile; the height and luxuriance of the grass in the prairie attesting the fertility of the soil in that quarter of the country: independent witnesses assured me that it often reaches three, four, and five feet, and sometimes entirely overtops the traveller.

The huge forest and meadow lands are different in character, but equally fertile. In one part we saw a deep cutting, and the soil was a fat loam, apparently formed of accumulations of decayed leaves; so that after the trees and brushwood are removed, little trouble is needed to secure plentiful crops.

Among the agricultural products, pulse stands first in importance as an article of food and of export; there are several varieties, large and small, and of various colours; it is sown in May and reaped in October. Next in importance stands millet, which is used for men and cattle. There are two species, the tall and short; the tall comprises four kinds, the red, the white, black, and the sweet. The red is chiefly cultivated, and has large heavy clusters of grain; the white and black are prized for their stalks, which are used for roofing, bridges, walls, articles of furniture, and for fuel. The short millet includes several varieties, the principal being kutze, which is one of the staples of food, like oatmeal in Scotland; it makes excellent porridge and cakes, and is of a golden yellow colour. Maize is cultivated pretty extensively, and when there is a surplus it is converted into a kind of whisky, as is the tall millet. Wheat in this province is all sown in spring, is bearded, and not much valued; barley is also found, though not in large quantities. Potatoes are indigenous, but though good are not extensively used.

Opium demands more than a passing notice. A few years ago it was a stranger to this quarter of the

world; but is now rising into ominous and terrible significance. We found the poppy under cultivation in all quarters; in some places it had been grown for several years, in others for only two or three, or was just commencing. Natives told us, that it was much more profitable than pulse or any kind of grain; that 10 mow of land yielded 14,000 to 15,000 cash when sown with millet, and that it brought from 24,000 to 25,000 cash when laid down for the poppy. They knew that its cultivation was illegal, but said the mandarins winked at it, on receiving a sum of money or a gift in kind. The prices varied from 350 cash to 500 cash per oz.; but we were told that it could be bought in autumn for 200 to 250 cash per oz., or from 210 to 270 taels per chest; about half the price of Indian opium. It was said to be better, and not adulterated like foreign opium when it reached them. They export opium to Peking, and westwards; and, as might be expected, its effects upon the population are most melancholy. Farmers' sons, and the majority of young men, are addicted to it; we found some just beginning to smoke, others habitually smoking, and of these many had smoked to the point of repentance, but found themselves slaves to the habit. We were constantly asked about some means of cure, and in one case a man followed us, clinging to the cart, and would not believe that we had no remedy. Sad is the havoc this drug is making in China, and the worst is yet to come. Opium is now produced in Sze-chuen, Shen-si, Shan-si, Mongolia, and

Manchuria, and every year more land is laid down for it. The vice is reaching the poorer classes, and even women; and there can be no question that it is much more insidious and deleterious in its consequences than strong drink.

Previous to the introduction of the poppy, indigo formed the most important crop raised by the farmer here. Far removed from markets, roads bad, and carriage expensive, he found this an article of small bulk which secured a large return in money or goods; nor have I any reason to believe that its production has diminished since the poppy has afforded a yet more profitable investment. Tobacco is grown extensively throughout the province, and especially in the centre and east. The natives thoroughly understand the best methods of cultivation; the soil suits it well, and the consequence is that Manchurian tobacco is famous all over China. The most highly esteemed is that produced in the neighbourhood of Kirin; there we found the leaves of extraordinary size—about twenty-four inches long and eight inches broad.

The history of tobacco in China is curious, showing how rapidly a narcotic can spread. About 270 years ago it came from Japan to Corea, and from Corea it was introduced into Manchuria. When the present Manchu dynasty ascended the throne (A.D. 1664) they introduced it into China, and now there is hardly a man in the eighteen provinces who does not use it. Doubtless, the Portuguese or the Dutch introduced it into Japan, as we

know the former did into the East Indian Archipelago, and the latter into Java. The Chinese have always been remarkably abstemious; from ancient times tea appears to have been the only stimulant in general use; though whisky was drunk, especially in the Northern half of the empire, as we find from their novels; but not in any very prejudicial way.

The hills of Central Manchuria run in the same direction, and exhibit the same characteristics, as those in the Southern provinces and Shan-tung, and the probability is that they contain the same minerals. No one has tested this experimentally, as abundance of wood provides easy fuel, and iron from the south can be had at moderate rates. Coal has been found on the banks of the Bureyra river, on the north-east all along the sea-coast, and on the east to the north of Passiette; and gold in some of the rivers near Kirin, on the Usuri, and on the sea-coast. Precious stones, such as agates, cornelians, onyxes and others, are found in considerable numbers on the east of the Usuri. Iron and coal are found in the hills adjoining the southern province; everything, therefore, points to the conclusion that in Manchuria minerals are varied and rich.

Agriculture, and the trades connected with it, employ the mass of the population. The only manufactures we saw were those of oil and whisky; the latter, being esteemed an economical mode of using up surplus millet and maize, is extensively carried on: we came upon distilleries covering large areas, employing many

men, and supporting huge colonies of pigs. Distillation was objected to by some of the first Emperors of the present dynasty, as a waste of food; but it has outlived all interdicts, and is more flourishing than ever. The mode of conveying whisky is curious; it is carried in huge wicker-baskets lined with a thick paper. The baskets are squat, and several being carefully roped on each cart, they are rattled safely over hill and valley, stream and swamp.

In reference to the Fauna, I may remark that the tiger abounds in the forests, although we were fortunate in not seeing any. Once, benighted in a forest, and arriving at the inn about eleven at night, mine host said God's blessing had been on us, for a few days previously a young tiger had attacked a cart in broad daylight and attempted to drag away one of the mules. Natives are often carried off by tigers; and it is reported that several Russians have in this way mysteriously disappeared. The tigers are of the same species as those of Bengal, and average about nine and a half feet in length to the root of the tail. Their skins are highly prized, and judging from the great number exposed for sale in the chief towns every year, there must be no lack of the brutes among the hills: they are found so far as 51° N., and often go as far as 55° in quest of food. The black bear also infests the forests, and, with the tiger, is a great terror to the people; panthers are also common. The polecat, weasel, and fox are found everywhere, and in retired places wolves abound: we had the

pleasure of seeing one almost every other morning for a time. Wild boars exist in several places, and their flesh is highly esteemed. On the north of the Soongari sables are found, and common men had caps trimmed with their skins. Stags and antelopes are numerous; ground and tree squirrels are common; rabbits and hares were also seen. The hedgehog we saw here, as well as in Shan-tung; thus invalidating the assertion that it did not exist in this part of the world.

The domestic animals comprise the horse, mule, ass, ox, sheep, pig, dog and cat. The horse is small and hardy, and the mule wonderful in its endurance, and is a finer animal than that of Spain. The ass is like our own; the ox, like Highland cattle; but a larger kind is used in agriculture. The sheep have large heavy tails, and are dull beasts, and the pigs, with long black snouts, are pictures of ugliness. The common dog, in shape like our own shepherd's dog, is terrible for barking, but has no courage; the cat is like those at home. Sheep are few indeed in the north, and beyond the Soongari we did not meet one; pigs being more prolific, more easily fed and better fitted for enduring extremes of temperature.

There are several species of eagle; not a few kinds of hawk, and several varieties of owl. In less retired places are pheasants, red-legged partridges, quails, grouse, and turkey bustards. Small birds are plentiful in the copses, and not a few singing-birds of familiar song, especially north of the Soongari; as thrushes,

finches (the bullfinch among the rest), linnets, tits, hammers, and buntings. Water-fowl in countless numbers frequent the rivers and marshes; as wild-geese, ducks, teal, snipe, cormorants, herons, cranes, gulls. North of the Soongari we met the lapwing; I was sitting in the cart when I first heard its cry, and jumping out saw the bird alight and followed it; then others rose and enacted the scene so familiar on the moors of Ayrshire: they flew round overhead with their well-known sweep, at once crying, threatening, and alluring. The cries of the curlew and the plover also broke the solitude, and roused crowds of old associations in the mind. Ravens and jackdaws were common; swallows were met with everywhere, and the elegant swift was often seen circling round pagodas. The cuckoo was very common, and one kind with a bushy tail, which moved like that of a wagtail, greatly interested us: it is an extremely pretty bird, and its call was the first thing we heard for many mornings, and continued through the whole day. The laughing-dove was also met with, and it was amusing to hear the bird running over its well-known formula of Kwang-Kwo, haou-Kwa, *i. e.* "good success solitary man," as you went through the wood,—so discordant to the other sounds, like the laughter of a fool at an oratorio.

Fish are plentiful in the rivers: trout, carp, perch, pike, eel, and salmon. This last is a very important article of food, and the natives catch them in considerable quantities in season; so plentiful are they in some

seasons, that they press on each other in the minor streams so as to push shoals of them ashore, where they die. The tribes on the north San-sing prepare the skins of salmon for summer clothing, and when properly manipulated and embroidered, they look very pretty. We found some strange fresh-water shell-fish, and a spout-fish.

Snakes, lizards, and adders are common, and frogs ubiquitous. Insects of many kinds (1,000 species the Russians say) swarm in clouds, to the annoyance of man and beast.

The Flora interested us, not from its gorgeousness, newness, or variety, but by the irresistible attraction of finding, in this far distant country, numerous home plants in home-like places. We found the grassy plain studded with dandelions, and on the hill-sides the wild tulip in immense numbers; in the woods we met the wild geranium, pimpernel, foxglove, ferns, borage, &c.; in the valleys we found fields of cowslips and buttercups, and the crowfoot; in the low grounds were sedges, and the iris, generally blue, but sometimes yellow. Here and there we encountered varieties of the common Scotch thistle, and several times, as on the banks of the Soongari, we met it growing in all its beauty, raising its head in pride, above all its compeers, like some stalwart Highland chieftain in full costume, plume and all, among the languid sons of China. Everywhere, in hill and steppe, wood and glen, we found the dock, soldier-grass, and thistles; and in two

places we met the nettle—first, on the banks of the Soongari, close by a cottage, and next in the forest to the south of Kirin: it is used by the natives to make ropes with. On our return the wild roses began to open, and we were regaled day by day with their sweetness along the road-side. Like the flowers, the trees were more interesting from their well-known features than from any remarkable peculiarities. Wherever we went we found five or six varieties of the willow, two or three species of oak, also elm, birch, maple, and fir; the silver birch often imparted a brilliance to the dark woods, like a lightsome fairy amongst a common crowd. One tree abounded everywhere—the white poplar and the black poplar, so common in other parts of China. We found mistletoe in widely separated places, at Mouk-den, at Kirin, and north of the Soongari.

Northern Manchuria, called Tsi-tsi-har, or more generally Huh-loong-kiang, by the Chinese, is bounded on the north by the Amoor, on the east and south by the Soongari, and on the west by the Nonni and Mongolia. Its area is 195,000 square miles. The only cultivated regions appear to be in the valley of the Nonni and along the banks of the Soongari. In the former are the cities of Tsi-tsi-har (or Pu-kwhe) and Mergen, and in the latter the town of Hu-lan and several villages; other parts are in a state of nature. I travelled about ninety miles on the north of the Soongari, and found villages few and far separate, people

scarce, and only patches round their dwellings under cultivation. The soil appeared excellent, and only waiting the spade of the settler to yield an abundant harvest. In some parts prairie land dotted with herds of cattle extended as far as the eye could reach, and in others mountains rose in succession far on towards the north. The climate, fauna, flora, and general productions were the same as in Central Manchuria, allowance being made for the more northerly latitude.

Estimating Liou-tung at 60,000 square miles, Kirin at 135,000, and Northern Manchuria at 195,000, this gives an area of 390,000 square miles; adding to which Eastern Mongolia in the same latitude, we have a territory nearly equal to the half of China Proper. Possessed of an excellent climate, fertile soil, mineral resources, and good harbours, with by far the greater portion hardly touched by man, who can doubt but a great future is in store for this region? One thing is obvious: it is clearly intended to receive the overflow of population from the north of China for many years to come; and when it is opened up, and attention directed to its minerals, it must, together with Corea, play an important part in the history of Asia. Who shall rule over it? The Russians are ardently aiming at ascendancy; they have not only taken all the country on the east of the Usuri, but have now established a telegraph on its banks down to Port May. Nor is this all: a steamer has been placed on the Usuri, which makes a trip weekly as far as the Lakes King-ka, and it is intended to place another on

the river Siu-fun to ply to Passiette; so that they will cut off a long bend of country, and have *only a few miles of land conveyance* between Passiette and Central Asia.

The ports of Passiette and Port May, especially the latter, afford every inducement to whalers to resort for repairs, supplies of provisions, wood, &c.; and there is no danger of men running away, as it is impossible for any one to come on shore without a passport. Whalers, too, on approaching the coast will find sperm and other whales in great abundance, and those who have not been prosperous in the Japan seas would therefore do well to visit this coast. Seals are also numerous; the fact being that there are no fishermen, and the only enemies of fish here are their own aquatic superiors. The weather is very fine after January, and the wind is generally from the land.

Passiette and Port May are frozen in their inner harbours from December 24 to March 1, but at both ports vessels can enter the outer bays, and Passiette is sometimes accessible during the whole winter. The communication from the bay to the town of Port May is only four miles overland; it is indicated by a footpath, but strangers applying to the natives to guide them to the town, will find no difficulty in reaching it. A few European merchants are established there, who trade in seaweed and other produce of the country. There is a fine dry dock now nearly completed, and Russian ships have to resort thither for repair, as Nicolaiski is not suitable for the purpose. There is also a large

government store and engineers' establishment, where all sorts of iron and brass casting and blacksmith's work can be done cheaply; also a saw-mill.

The country abounds in gold, silver, copper, lead, iron and coal. There is a gold-field twenty miles from Port May, where gold is found on the surface of the ground, and mountain streams afford diggers great facilities. The Russians, however, do not allow gold to be dug without permission from St. Petersburg.

CHAPTER IV.

MR. MEADOWS ON THE HISTORY OF THE MANCHUS.

Origin of the Mongols—The History of the Manchus—Manchuria Proper—Contrasts between the Mongols and the Manchus—Comparison between the latter and the Red Men of New England and Canada—How governed—Their Customs and Habits—History of the Ketans—The Mongols conquer Manchuria—The present Line of Manchu Whang-tis—Novurh-ho-chih—The Chief City of his State—The Chahars—Prince San-ko-lin-sin.

THE Manchus, Mongols, Coreans, and in all probability the Tunguzians, the Goldi Gilyaks, Manguns, the Orotskos—who inhabit Sagalihin—and the Japanese, have, we believe, originated from a common stock, and the differences existing amongst them are due to locality and circumstances. The Mongols, cast on the great plains of North Asia, were compelled to be nomadic. The Manchus, more highly favoured, had a land of mountains and fertile valleys, and added agriculture to hunting and fishing; and so with the others. The history of the Manchu race is full of adventure, enterprise, and war, and whilst a detailed account would be out of place here, I am happy to present a summary from the pen of the late T. T. Meadows, H.M.'s Consul of New-chwang.

"The Manchus, from the earliest period of Chinese history, have occupied the country bounded on the east by the Japanese Sea, which is drained in its southern portion by the Tumun, by the right affluents of the Ya-lu-kiang, and by the upper portions of the left affluents of the Liau; and in its northern portion by the right affluents of the Upper Soongari, and the Lower Soongari, and Lower Amoor, with their affluents on both sides. This extent of country may be fitly called Manchuria Proper, to distinguish it from the present political Manchuria. This latter embraces not only the real Manchuria, but also a tract on the east side of the Liau, composed of the lower valleys of its left affluents, and of the Liau peninsula, and another on the west of the Liau, lying between its right bank and the Great Wall. Now these two tracts, known severally as Liau-tung or Liau East, and Liau-se or Liau West, have, from the earliest historical periods, been occupied by a Chinese population, with the settled habits of their nation: agriculturists, artisans, and traders, dwellers in villages and cities. Hence, though situated beyond the Great Wall, it has always been a part, though a very exposed and often politically separated part, of China Proper.

"Manchuria Proper, as above defined, is a mountainous, well-watered tract, formerly altogether covered with forests, of which large portions still remain. The principal mountain range is the Chang-pih-shan, or Shan-a-lin, or Long White Mountains, which form the water-

shed between the Tumun, Ya-lu-kiang, and Liau-ho on the south, and the Soongari and Amoor, with their chief right affluents, the Hurka and Usuri, on the north. As the great arid plateau, the Shamó, has given to the Mongols their national characteristics, so the Long White Mountains, with their northerly spurs, separating the Upper Soongari, the Hurka, and the Usuri, have constituted the character-giving home and stronghold of the Manchus. These, unlike the Mongols, who have 'moved about after grass and water,' have always been a settled people, who in ancient times dwelt during the cold season in holes excavated in the sides of dry banks, or in pits in the earth, and during summer in huts formed of young trees and covered with bark or with long wild grass. They have, unlike the Mongols, from the earliest periods been somewhat of agriculturists; like them they have always reared domestic animals; but while both have reared horses and oxen, the Manchus have not had, like the Mongols, camels and sheep; on the other hand, they have always been great breeders of pigs, which have fed on the acorns and other tree seeds and fruits of their forests. The Manchus have, like the Mongols, always derived a large portion of their sustenance from hunting; but the character of their country has made it a different kind of hunting; they have also as fishermen derived a very large portion of their food from their numerous rivers.

"It has hitherto been the custom among Occidentals to speak of the Manchus as 'Tartars;' but if, as I believe,

this name generally conveys the idea of a people of nomadic herdsmen, and usually large owners of camels, it will be seen from the foregoing sketch that it is altogether a misnomer as applied to the Manchus. These, as presented to us in the earliest notices, have much more resemblance in their situation and habits to the Red men of New England and Canada, as first known to Europeans, than to any nomadic people we have heard of. They consisted of a number of communes, each composed of one or more tribes or families, and living under the rule of a chief; who was probably in general hereditary, but also appears to have been in some cases elected. As in the case of the Mongols, one of these tribes or communes has, from time to time, subjected all the others to its paramount sway, who have then all taken the name of that tribe. Hence the nation has, before it was called Manchu, been known by the successive names of Suh-chin, Yih-low, Wuh-keih, Mo-ho, Po-hae, and Neu-chin. But it has always been the same people, speaking in substance the same language; by which latter, as well as by habits and manners, Russian ethnologists have identified offshoots from it, under the name of Tungus, scattered in tribes or communes among other nationalities over all Eastern Siberia.

"In the eleventh century before Christ this nation appeared at the court of the Chow dynasty as Suh-chin, and presented tribute, a portion of which consisted of stone-headed arrows. In the third century after Christ

they reappeared as Yih-low. They are still described as using arrows headed with a green stone, and poisoned. In winter they wore pigskin clothing, and also smeared their bodies with lard, to the depth 'of several tenths of an inch,' as a protection against the cold. In summer their sole clothing was a strip of linen cloth, which they themselves wove, about their middle. They were a fierce people, who 'deemed it a weakness to bewail the death of parents,' and who were much dreaded by their next neighbours among the Mongols and Coreans. In the fifth, sixth, and seventh centuries after Christ we find them under the names of Wuh-keihs, and Mo-hos, still described as rude barbarians, but politically organized as a confederation of seven large tribes or seven groups of tribes.

"At length, in the beginning of the eighth century, a family named Ta, belonging to the Suhmo Mo-hos, that member of the confederation whose territory lay immediately on the north of Corea and north-east of Liau East, established themselves as rulers over the whole of Manchuria Proper, over Liau East, and over a large portion of Corea. In A.D. 712, the then Whang-ti, or Emperor of China, conferred the title of Prince of Po-hae on the head of the family; but the immediate successors of this prince shook off even the form of vassalage, and by their conquest of Northern Corea and Liau East, assumed a position of hostility to the Whang-ti. Po-hae, the name adopted by the new rulers, became the name of the Manchu nation; which under

it for the first time takes a place in history, as constituting a civilized State with a centralized administration. The King had five royal residence cities, besides many of inferior rank; and it is highly probable that those, the ruins of which have been found by the Russians in their recently acquired territory between the Usuri and the sea, date from the time of the Po-hae domination, which lasted for 200 years.

"It was overthrown by the Ketans. About these the Chinese accounts conflict as to whether they were a Manchu or a Mongol tribe: I consider them more of the former than of the latter. They took their rise in the valleys of the Hu-lan, a small northern branch of the Soongari, which falls into the latter about 100 miles below its junction with the Nonni. The Ketans had possessed themselves of Eastern Mongolia, and been engaged in successful war on China before they, in A.D. 926, attacked the Po-hae state, which they speedily overthrew, incorporating into their own dominions all Manchuria Proper and the East of the Liau. Before the middle of the tenth century, they had conquered nearly all Mongolia and Northern China, and had established one of those lines of rival Whang-tis to which I have above alluded. They assumed for their dynasty the name of Liau, that of the river which flows past this port. Under the eighth of the line, their power had sunk so much that it fell easily before the attacks of A-kuh-ta, the chief of a purely Manchu tribe or commune, the Neu-chins, whose original seat was the country between

the Upper Soongari and the Hurka. The Neu-chins rebelled against the Ketans or Liaus in A.D. 1113. Within fifteen years, they had possessed themselves of the whole of Manchuria, Mongolia, and Northern China, driving the Chinese Whang-ti to the south of the Great River, and themselves establishing a rival line under the name of Kin, or Golden; adopted because their own country Manchuria 'was a gold-producing one.'

"The Neu-chins or Kins were in their turn overthrown by the Mongols, under Ghenghis Khan and his immediate successors. Manchuria came under their power about A. D. 1217, Northern China, about A. D. 1233, and Southern China, about A. D. 1280, when they established—it was the first time the thing had happened—a line of non-Chinese Whang-tis in undisputed possession of that dignity. When the Mongols conquered Southern China, they were aided by large distinct contingents of Ketans from their old country of Eastern Mongolia, and of Neu-chins from Manchuria Proper; and the Mongolian rule in these two tracts was never an administration by moveable executive officers, but the local hereditary chieftains were left in full power over their own people, merely rendering, when required, military aid to their Mongol suzerain.

"The Mongol dynasty maintained itself in China for about ninety years, when (in A. D. 1368) the last Whang-ti of the line was driven to the north of the Great Wall by the forces of a Chinese rebel, who esta-

blished himself at Nanking as the first Whang-ti of the Ming dynasty. By A.D. 1371, the Corean King had sought and received investiture from the Mings, and they were in possession of the west and east of the Liau. But though conquering Ming armies subsequently penetrated far into Manchuria and Mongolia, a firm hold of these two countries was never obtained by that Chinese line of Whang-tis, who soon had, on the contrary, to maintain an almost unceasing warfare in order to check the incursions of Mongolian and Manchurian chieftains along the Great Wall and in the country on the west and east of the Liau-ho; a warfare that ended only with the end of the Line, in A.D. 1644.

"We now come to the present line of Manchu Whang-tis. The family (*not* its first Whang-ti) has a legendary origin in an immaculately conceived personage—the son of a "heavenly virgin"—who appeared at Ningu-ta, on the north of the Long White Mountains, towards the end of the Kin dynasty, and was the first who bore the name of Gaesin-keolo (or Aishingioro), that taken by the family as their surname, and who called the 'State' or commune which he established Manchu. But with this personage, and the migration of the family to the south of the Long White Mountains, history has no more to do than it has with the migration of Æneas and his Trojans to Italy, and their doings there.

"The first historically known member of the family was the founder of its greatness, Novurh-ho-chih, who

was born in A.D. 1559, the chieftain of a small tribe, one of a confederation of five bearing the common name of Manchus, and whose territory lay at and around the present city of Hing-king, or Juden, situated on a small eastern feeder of the Liau, at about ninety miles to the east of Mouk-den. All that is known with any degree of certainty of his progenitors is that six of them ruled in succession, at, or in the close neighbourhood of that place, then called Hih-too-a-la; and that the last two of these, his father and grandfather, having gone to bring away their daughter and sister, the wife of a chieftain whose (so-called) "city" was being attacked by a Chinese border commander, were put to death, with all the inhabitants of the place: it had been betrayed into the power of the besiegers by a traitorous Manchu, Nekan-waelan, who then endeavoured, with the help of his Chinese allies, to make himself the chieftain of the five Manchu tribes.

"This tragic event may be said to have caused the rise of the family to its subsequent greatness; for it was in his persistent and inveterate hostility to, and pursuit of, the family enemy and traitor, Nekan-waelan, that Novurh-ho-chih displayed that personal prowess, indomitable determination, and capacity for rule, by which he subsequently brought all his countrymen under his sway, and thereby enabled his successors to establish a new dynasty of Whang-tis.

"Novurh-ho-chih was in his twenty-fifth year when he, with only 100 followers, and but thirteen of these

fully armed, commenced his work of filial vengeance. He had first to subdue several tribes with whom Nekan-waelan successively took shelter. At the end of three years (A.D. 1586), the latter was driven to seek refuge with the Chinese border authorities; but by this time Novurh-ho-chih's exploits had made him so formidable in their eyes that they, on his demand, yielded up the refugee, who was then put to death. From that time till A.D. 1616, for thirty years, Novurh-ho-chih was occupied in extending his power over Manchuria Proper.

"Having, as I have above shown, been deprived since the beginning of the 13th century of the benefits of the one general administration which it had enjoyed under the indigenous rule of the Po-haes, Leaous, and Kins, it had, in a period of some 400 years, during which the local chieftains were left to themselves, become divided into a great number of communes and petty confederacies, constantly engaged in warfare with each other. All these were now again gradually brought under one rule by Novurh-ho-chih; who gave, moreover, to the fighting population the organization of one regular army, thereby at once undermining the local power of the chiefs of tribes, and preparing an available instrument for levying successful war on the adjacent territories of the Ming Whang-ti, and of his vassal the King of Corea. To such a war there were, by this time, other encouragements. Some intelligence of the growth of gang-robbery and of open rebellion in Southern China, and more still of the increasingly

formidable incursions of the Mongols into the provinces lying along the Great Wall, could hardly fail to reach his ears. In his immediate vicinity, an army of Japanese landed in Corea in A.D. 1592, seized its capital, and drove the King across the Yaluh to seek safety and aid from the Ming Whang-ti. The aid was granted; but, though 'several hundreds of thousands of men and several millions of money were expended,' the efforts of the Chinese and Coreans were unavailing to expel the Japanese expeditionary forces; whose occupation did not end till after seven years, when political changes in Japan caused their withdrawal.

"The immediate occasion of Novurh-ho-chih's attack on China was the prolonged interference of the Chinese authorities in Liau East with his measures for the reduction of the Yehih tribe to his sway. That tribe occupied the angle of Manchuria Proper, which has Leaou East on its south, and Eastern Mongolia on its west; and aided by its neighbours, the Chinese authorities and the chiefs of the Kortsin Mongols, it was enabled to defy the new Manchu ruler longer than any other body of his countrymen.

"In A.D. 1616, Novurh-ho-chih formally assumed the state of an independent ruler, giving to his reign the significant name of Tien-ming (commissioned by heaven), that by which he is himself often designated by Occidentals. In 1618, after issuing a manifesto of the above and other grievances, and a formal declaration of war, he advanced on and took Foo-shun, the border

city of the Chinese lying nearest his own capital of Hih-too-a-la. These proceedings attracted the serious attention of the Ming court at Peking, and Chinese forces to the number of 200,000, besides an auxiliary army of Coreans, were marched against him; but he defeated and utterly routed the various armies into which they had divided themselves, as they severally converged on Hih-too-a-la. He then again assumed the offensive, and by the end of 1621, had taken the cities of Kai-yuen, Tie-ling, Shin-yang, and the then capital of Liau East, Liau-yang; on the fall of which ancient and celebrated city all the remaining strongholds of Liau East submitted to him. In A.D. 1622, he built a new capital, about two miles to the north of Liau-yang, which still finds a place in some western maps as Tung-king. Its now much dilapidated walls form merely the ring-fence to a farm, which the space within them constitutes, and the farm-buildings belonging to it are the only houses there. For, after only three years, he made Shin-yang, since called officially Shing-king, or Mouk-den, the chief city of his State.

"Hih-too-a-la, since called officially Juden, or Hing-king (the originating capital), lies about a quarter of a mile back from the left bank of the Soo-tsze, a small mountain river, one of the upper feeders of the Hwan, the branch of the Liau which flows past Mouk-den. It occupies three low ridges that jut out from the higher hills, which bound on the south the Soo-tsze valley, northward into that valley, together

with the two hollows between those ridges. The earthen ramparts extend along the tops of the outer edges of the westernmost and easternmost of the three ridges, and the (northern) ends of all three, running across the hollows between them. On the south side, where the ridges proceed from the hills, these ramparts are mainly artificial, consisting of a high earthen mound, having the ditch outside from which the earth was obtained to form it. This is also the case in some other portions of the line of defence; but on the east, west, and south, the steep sides and ends of the ridges form in most places natural slopes of sufficient height and steepness; particularly on the western side, where the slope rises very steeply to the height of 70 or 80 feet above a streamlet that flows past its foot towards the river. The general form approaches that of a square with sinuous sides, which measure about a mile and a half in all. Three more or less ruined stone gateways still remain; but these are all one sees of defences in masonry. The line of the ramparts can only have been crowned by a wooden stockade, of which no vestige remains, while there are scattered everywhere over their tops and slopes, large old elms, which must have grown up since the defences were allowed to fall into decay. As a 'city,' it still has a garrison of native Manchus, but the buildings do not occupy one-fourth of the enclosed space, and the whole population cannot exceed 2,000 souls. The place, though marked conspicuously on the maps, is of no importance, military or commercial.

Nevertheless, I viewed it with much interest as the original home of one of the most powerful and illustrious families which the East-Asian or so-called Mongolian division of the human kind has produced.

"Hih-too-a-la formed, as above mentioned, the hill fastness of Novurh-ho-chih while he was engaged in founding the greatness of his house. Finally, he settled himself at Mouk-den as his capital; and there his son, whose armies subdued Corea to vassalage and made several devastating incursions into China, reigned for seventeen years, till his death in A.D. 1643. His son, then a boy of six years old, was in the following year established at Peking by a Prince Regent, his uncle, as the first Whang-ti, or Emperor of the Tsing, or pure dynasty. It would be out of place here to go further into the details regarding the early fortunes of the family. But one transaction, which occurred towards the end of Novurh-ho-chih's rule, does fit properly into this retrospect; namely, the alliance established between his house and the chieftains of Eastern Mongolia.

"After the expulsion of the Mongol line of Whang-tis, the Yuens, from China Proper, by the Mings, the Mongolian nation became divided into a number of tribes or groups of tribes, which were constantly engaged in warfare with each other, only partially stopped from time to time in order to allow of a more than usually formidable incursion into Northern China. Towards the close of the Ming dynasty, one tribe, which, after several changes of territory, had

settled itself immediately on the north of the Great Wall, north-west from Peking, under the name of Chahar—but the chiefs of which claimed to be the legitimate representatives of the Yuen dynasty—succeeded in subjecting to its sway many neighbouring tribes, and in extorting large fixed annual presents from the Ming Whang-ti. In A.D. 1624, its then chief Sintan sent an army to reduce the Kortsin Mongols, a considerable tribe with several branches, whose territories adjoined Manchuria. Though some of them had before aided the Chinese against Novurh-ho-chih, the threatened chieftains now entreated his help. He listened to their petition, and despatched an army, on whose approach the Chahar forces dispersed and fled. Two years later the Kortsin chiefs and their relatives the chieftains of the Korlos, and other eastern tribes, appeared at the court of the rising Manchu state, and formally declared themselves its vassals, when they severally received the hereditary titles of princes and dukes of different degrees. They were subsequently of great service to Tsung-tih, the son of Novurh-ho-chih, in subduing not only the Chahars, but all the other Southern Mongolian tribes, and in the incursions of his armies into Corea and China Proper. Even before they had to implore the aid of Novurh-ho-chih against the Chahars, their close neighbourhood had led to matrimonial alliances between them and the ruling Manchu family, and this kind of relationship was afterwards much extended. Of all the Mongols, they have proved

the most trusted supporters of the Manchu line of Whang-ti; such they are still, and such, there is every reason to believe, they will prove to the end.

Prince San-ko-lin-sin, known to us as the commander who repulsed a British gunboat attack on the forts at the mouth of the Pei-ho, was a Kortsin chief. Before that he had driven back an army of Tai-ping rebels which was approaching Peking, and after that he rendered good service against them in Middle China. He was killed about three years ago, when in the field against the Nien-fei rebels. Greater regret was then expressed in the Whang-tial or Peking Gazettes by the court for his loss than for that of any other commander who has fallen in the last eighteen years of internal warfare; and his son, Prince Po, supported by a strong corps of his countrymen, drawn from this consular district, holds a high command in the combined operations at this time being conducted against the formidable army of rebels, who, under the same name of Nien-fei, are threatening Tien-tsin and Peking."

JOURNEYS.

CHAPTER V.

JOURNEY FROM PEKING THROUGH INNER MONGOLIA *viâ* JE-HOL, LAMA-MIAU, AND KAL-GAN.

Swine—A Devotee—Camels—The Great Wall—A New Temple—The Emperor's Grounds—A Squeeze—Mongolian Temples and Priests—How the Emperor kills a Lion—Hooded Hawks—Rural Life in Mongolia.

In these notes I shall confine myself, in the first instance, chiefly to the route and natural scenery, noticing afterwards the most interesting objects that came under my observation.

On October 14th, 1864, in company with my brother James,* an agent of the London Missionary Society, I started from the British Legation, Peking, at 8.45 A.M., and arrived at a village called Sün-ho about 11.30 A.M. Here we dined; and, starting again, reached Niu-lang-shan about seven o'clock. The scenery was monotonous; the soil light, but fertile; the harvest was all gathered

* Since gone to his reward: the victim of a band of armed men who attacked him and his companion in their boat near Tien-tsin, during the night of the 25th August, 1869.

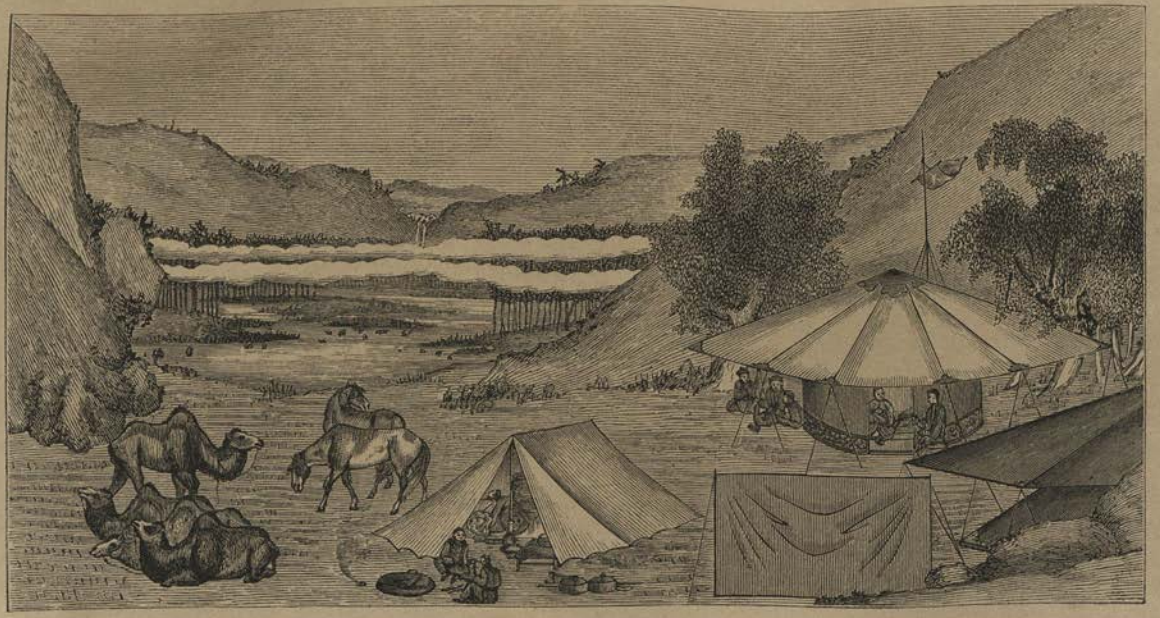
in, and the autumn wheat finely brairded. There was a village almost every five li, the district being very populous, and the inhabitants well-to-do. Everywhere we saw large herds of swine feeding in the fields; they were quite black and unspeakably ugly, with most repulsive heads and deep hanging bellies.

Strange enough that on the first day we should meet a devotee on his way to Woo-tai-shan, the famous temple in Shan-si, measuring the road with his body; he wore a leathern apron, and leathern armlets to prevent his knees and arms being skinned. He laid himself flat upon his face, measured his length on the road, then rose up and placed his feet where his head had been; thus he had travelled for over a hundred miles.

Next day the country became a little more rugged, and about 12.30 P.M. we reached the city of Mi-yun-(hien). It happened to be a fair, and so we had a good opportunity of preaching to people from all parts of the countryside. The city has good walls, and a number of large-sized shops, but many houses inside are in partial dilapidation. Before reaching the city we forded the Pei-ho River, which runs to Tien-tsin and Ta-koo. Journeying along in the afternoon, we met large herds of black-cattle, flocks of sheep, herds of swine, and a very large mob of young horses on their way to the Peking market. The cattle were of the same description as the Scotch Highland cattle, finely-shaped beasts, and in excellent condition; the horses were like Scotch ponies. The sheep were remarkable for their huge tails,

which weigh several pounds; their heads were black and longer than those of British sheep, but their bodies were white. To-day we had our first sight of camels; they were feeding in the fields, roaming at pleasure. The camels here travel through the night and rest and feed during the day; when light dawns, the travellers select a good place, unload the beasts, place all the packages in the centre, erect tents around, and turn out the camels to feed; after they have had their fill, they are brought back, and being made to lie down, head to tail, they form a wall around the encampment. When journeying, the first camel has round its hump a rope, which is attached to a piece of wood pierced through the nostrils of the second, and so on with the whole string; which often number thirty or forty.

We reached Shi-hsia at seven o'clock on the morning of the 17th, sold a few books, and left for Kau-pei-kow, arriving at 12.30. The country now became grand and imposing, and we passed successively through ravines, defiles, and valleys; several of the valleys were very beautiful: one in particular commanded our admiration. There were some villages nestling under the hills, three encampments of camels on the plain, and drove after drove of cattle and sheep passing slowly through it. Nearing Kau-pei-kow we got a glimpse of that wonder of the world, the Great Wall of China. As one may suppose, we were all eyes, and yet a feeling of disappointment gradually crept over us. We saw the towers first, but them only, and kept looking and



Mongol Encampment en route. (From a Native Drawing.)

straining our eyes, thinking we were too distant to discover the wall; but no wall appeared. As we advanced we could only see a rude stone dyke, stretching over the mountain ridges. And this was the Grand Wall of China! It must have been more imposing in former times, but now it had quite a worn-out look. Nearing Kau-pei-kow, we ascended a hill and passed through a gateway, which at one time must have been very fine. Over it was the inscription "Nan-tien-mun" ("the Gate to the Southern Heavens"), indicating that through it the happy Tartars now entered the Celestial Empire.

Kau-pei-kow is most picturesquely situated. It lies low, and is surrounded by a magnificent amphitheatre of hills; each hill-top displaying a tower, which gives quite a martial appearance to the place. The people seemed well-to-do, and many of a literary turn—perhaps too highly educated to think it possible to receive any good from us—did not seem disposed to buy our books. Starting at 2.30, we passed through a grand gate in the Great Wall, and thus emerged into Inner Mongolia. The wall was much better here, being about twenty feet high, with huge blocks of hewn stone for the foundation, and a good brick superstructure. It was surmounted by a parapet with embrasures for cannon. There were several lines of walls stretching over the hills, all meeting in the rubble-stone wall which we first saw. There were a great many soldiers here, who allowed us to pass without asking for our passport. Our road now lay east by north, up a valley, through

which a river wended its way. This river we crossed and recrossed a score of times, and as we ascended the country became more and more wild. Passing on we found a man mending the road—the first time I had seen such a sight in China. Here, too, we first saw flocks of goats feeding on the steep hill-sides, so far up that they looked as diminutive as rabbits. We reached Liang-tien-fang at 7 P.M.

Next day the country became more and more wild, and we ascended a very steep hill, when the mules were severely tested. To-day we came upon a newly-built temple, which reminded us that we are out of China. About noon we reached Chang-shan-yen, and got to Wang-kia-ying at five o'clock, where we put up for the night. At all these places the country-people bought books. Early in the morning we saw a wolf at the outskirts of the village close behind a house; it looked us doggedly in the face, and moved off leisurely. We followed it for some distance, and it often stopped, turning and gazing at us with perfect composure; then putting its tail down, and looking towards the ground, moved slowly off. The inhabitants lay snares for them, and sell their skins, which are highly prized. There are plenty of them, and on the hills to the south numbers of tigers. We reached Lan-ping-hien at 10 A.M., and as a fair was being held, we sold a great many books. This place is a city, or "hien," but, unlike those in China Proper, it has no walls. Here we first made our acquaintance with the Mongols, two Mongol traders

having come to the inn, to whom we gave some tracts. Leaving at 1 P.M., we crossed a fine river called the Lan-ho, came in sight of a huge perpendicular rock, cut like a man's face: it is now an object of worship, and a very imposing sight.

The country continued flat till we came near Je-hol. Approaching it, we ascended a steep incline, and passed through a fine highway cut out of the solid rock. Emerging from this as from a deep passage, we came in full sight of the Emperor's grounds, and a magnificent sight it was. They were embraced by a high range of mountains, which formed a grand natural amphitheatre; in the centre was a multitude of lesser hills, the very ideal of a hunting-ground. There seemed far less cover for game than we expected, but this became more plentiful as we descended the winding road to the city and palace. The road through the rock and down the hills was made by Kien-loong, to whose memory a tablet is erected. The descent was a perfect joy, each turn presenting a new landscape. We looked for game, but saw only magpies, black-cattle, and Chinamen. There was a Mongol temple on the road, and here we found a Mongol priest, fighting, puffing, and sweating in his efforts to stop a company of Chinamen and mules till they would pay their tax, or rather their *squeeze*. They were farmers from the country accompanying their produce, and declared they had no money, but would pay on their return; the tax-gatherer was inexorable, and tried to tear the coat off the back

of one of them. As the Mongol seized one of the Chinamen, the others drove the mules on; he then left the one he had seized, and ran after the others, and between them was nearly at his wits' end. He tried to squeeze us too, but I showed my passport, and gave him two tracts, which I hoped would do him good. Our colporteur remarked, "How like China! People of the same kingdom fiercely cheating each other!" Reaching Je-hol about 4 P.M., we sold an immense number of books; indeed, we could not give them out fast enough. Darkness, however, put an end to it, and we retired to a comfortable inn.

20th. Leaving my brother and the colporteurs in charge of the Chinese books, I set out to see what I could do at the Mongolian temples. These lay 10 li from the city, round to the north of the Emperor's palace. The magnificence of the temples quite took me by surprise; I have never witnessed anything like them, and believe they are quite unique. The largest is a most magnificent building, in style entirely different from Chinese temples, being square and castellated. It consists of a series of square buildings, each series higher than the other, till the last, which is eleven stories high and 200 feet, at least, square. There is a picture of this temple in *Wright's Illustrated China*, which is pretty correct. From it, however, one would think it was grey stone and lime, but its true appearance is very different; the stories are painted red, yellow, and green alternately. Then on each of the first

two or three series of buildings there is a row of five indescribable things like small Indian pagodas, made of glazed brick or porcelain, and painted blue; the tiles of the roof also are blue. This adds to the effect of the whole, and, as one may imagine, is a most extraordinary sight; but seeing it in the full blaze of the mid-day sun, as I did, the effect is beyond all description. There are other four temples in this place, of less grandeur, but all of them beautiful. I did not enter the finest one, as the doorkeeper objected, but went through the second.

The priests, of whom there are, I believe, some 800 or 900, live in houses outside the temple. They are very well-to-do, and the chief men among them live well, having horses to ride on; and they are respected in the city: meeting one of them riding through the streets, we saw the most respectable people bowing courteously to him. The common priests also were well clad, and had money to spare; immediately on our showing the books, they were demanded eagerly: one priest took tract after tract in the Mongolian language and read them right off, and so did others. I did not anticipate being able to sell; but seeing their eagerness, I put a price on the books, and sold about sixty in a few minutes. I then offered Testaments and Bibles for sale, and gave a copy of each to a young man who asked for them to show to a head lama; he took them in, and by-and-by I was invited to the inner apartments into the presence of the great man. He was sitting on his "kang," with his sacred books before him, and received

me with great politeness and frankness, asked me to sit down, and ordered tea. He inquired about the books in good Mandarin colloquial, then asked their price, and, after trying to beat down the price, finally bought a complete Mongolian Bible: a young man, in whom he manifested very peculiar interest, being anxious to have a Testament, he bought one for him. Leaving him with very kind feelings, I went to the other head priest, who apparently lives in the inside of the great temple; sent a Testament in for him to look at, and he bought it. As it was getting late in the afternoon, I had now to return, resolving to ask my brother to go next day and see the temples, and try to effect more sales; he went, but rather late, to see the priests; however, as a proof of their earnestness, a priest travelled to our inn in the evening and bought a Testament.

The city of Je-hol is unwalled, as are all the cities I have seen outside the Great Wall. It lies in the valley, and coils round the hills, amidst which the imperial palace stands. It consists of one great long street, with minor streets radiating in all directions. The people appear well to do, and there are some fine shops; but it appears rather a genteel than a trading city, there being a great proportion of educated men. The demand for books was at times something terrific; three of us could not sell fast enough; the crowd surged and heaved, and several times nearly overwhelmed us. They bought all our high-priced books, and asked for scientific works, and several respectable

persons called upon us. The chief among the Mohammedans paid his respects; he was a very aged man, with an honest, good-natured face, and was led by a young man. He told us that there were 500 families of his persuasion in the city, and two mosques. They were on the best of terms with the other citizens. Here, as in every other place where we have met them in China, the Mohammedan claims a sort of connection with us; they affirm that their religion is the same as ours, as they worship the Living and True God, and have no idols: they say, "We are entirely different from these base and stupid idolators." The aged man invited us to his house, but time did not permit our visiting him; so we presented him with the Bible and other books.

After the sale had slackened, we tried to see the Emperor's palace, but found it impossible. It lies, as I have already said, amid a circle of hills, and is surrounded by a high wall. We ascended an eminence which overlooks the walls, but could only see the trees and grounds; the only building we could descry was a beautiful nine-storied pagoda. This wall is said to be of the same size as that which surrounds the palace at Peking; within it are all manner of wild beasts, from the lion downwards. The former Emperors used to hunt them; and they generally succeeded in bringing down some fierce quadruped; but the keepers always took care to drug the game beforehand. Here is another instance of the hypocrisy of the Chinese. "The Em-

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peror has killed a lion with his own hand!" the whole country cries. But it was half dead ere he levelled his piece.

Just as we were emerging from the city on the morning of the 21st, we met the magistrate and his followers returning from an execution, and having proceeded a few yards we came upon the headless trunks of two men lying in the middle of the road, surrounded by a crowd: it was a ghastly spectacle. They had robbed some house, and their heads were being carried away, to be placed in a cage on the highway, till they fall to pieces through decay. Ascending the same circuitous path by which we came, we lingered at the top and took a last view of the district ere we left. And our impressions of its beauty were deepened.

At ten o'clock we arrived at Lan-ping-hien, where we had been before; but now our path diverged straight towards Mongolia. A few li onwards we began to ascend, and soon were in a most beautiful country. On our way up the hills, we met a countryman on his way to the city with ten or twelve hooded hawks for sale; he had taken them when young, and trained them. This reminds us of a most frivolous aspect of the Chinese character. The sons of gentlemen and the literati buy these birds and carry them hither and thither, sitting on their arms, and held by a string. Others have one, two, or three singing-birds, which they have tied to a stick, and thus carry them in their hands through city and country—occasionally feeding the birds

from their own mouths! We have often seen old men amusing themselves in this ridiculous manner. After crossing a very steep but beautiful ridge of hills, we entered a finely-watered valley, and proceeding northwards reached a village called Chang-po-wan about 5 o'clock. Here we also found a Mongol priest in charge of the temple; but we were not taken with him: he had been too long among the civilized Chinese. The people here were few, but they bought some books.

22nd. Starting at 4.30 A.M., our course still lay along this beautiful valley. At 10.30 we reached Pour-nan, another small place, where we found straw and water, men and dogs, but little else. This was the only place where we were thankful for the preserved meats we had brought with us. Leaving at noon we came to Fung-ning-hien at 4 o'clock, a large and busy town. We showed our books at once, and before the sun set had sold several hundreds. Next day being Sabbath, we rested; but our rest was disturbed by the crowds poking their fingers through the paper windows, and widening the chinks of the doors that they might see us. Several times on looking up from our "kang," we were amused at seeing the windows riddled and an eye peeping in at every hole. Here also the chief pastor of the Mohammedans called upon us. In the afternoon we went round and saw the mosque: the chief man, with his conical blue hat, invited us into his *sanctum*. He told us there were 200 families in the town. How different the mosque from the other temples with their

crowds of ill-dressed idols; in it was no image, or other elevated object, save the steps from which the Koran is read.

All along our road we have been interested in observing Chinese customs illustrative of Scripture. The farmers were busy preparing their grain for the market, and all the operations were performed out of doors. The threshing-floor was not a covered-in barn, as with us; but a square piece of ground marked off, generally a few inches below the level of the fields, was rolled quite flat, and then allowed to bake in the sun until the surface was as hard as a brick; here the grain was spread out, and oxen, donkeys, or mules, as the case might be, were treading it. The cattle were held by a man who stood in the centre, and they went round and round until their work was completed; they were generally blindfolded to prevent dizziness, and the mouths of the oxen were muzzled. The grain was winnowed by the wind; it was gathered into a large heap in the centre of the floor, and the men threw it up into the air by means of large flat shovels; and as the chaff flew before the wind, we were vividly reminded of the fate of the ungodly, "who are like the chaff which the wind driveth away." Every now and then, too, on the road, we met travellers hastening on with "their loins girt." Another thing often struck us. Here and there we came upon flocks of sheep and goats feeding upon the mountain sides; the goats often perched on the corners of the rocks and looking down

upon us from a height of several hundred feet; but they generally feed all together, and thus brought vividly before us that solemn day when the Great Shepherd shall divide the good from the bad, "even as a shepherd divides the sheep from the goats."

As we got more into Mongolia their pastoral life still more threw fresh beauty around many Scripture sayings. The shepherd could be seen sometimes in the valleys, and at other times far on the hills, feeding their flocks; and as these places abounded with wild beasts, they had to watch them with great care; bringing them home at night and gathering them into a large high walled enclosure: here they were safe in the fold. One Sabbath evening, while my brother and I were standing at the inn-door, we observed the shepherds leading their flocks home; as they came near we heard their voices, but were not prepared to find that the sheep actually knew the first shepherd's voice; and as he wended his way through various courts of the large inn, it was most interesting to see that the sheep turned wherever the voice led, and followed till he got them housed in their proper location; thus bringing with extraordinary force before our minds that beautiful text, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice; and a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

CHAPTER VI.

JOURNEY THROUGH INNER MONGOLIA—*continued.*

A Magnificent Watershed—A Strange Bridge—A Meeting-place for Chinese and Mongols—Service in a Mongolian Temple—Curious Church Music—Praying-Machines—Homewards—Characteristics of the Mongolian Steppes—Tent Life—Mongolian Butter—Various Mongol Tribes—We Procure an Outfit—Rough Travelling—Queer Beds—Reminiscences of Home—A Beautiful Sight—An Abominable Cavern.

OCT. 24TH. We rose early on Monday morning, and having sold a good number of books, started on our way, which was a very pleasant one, up a long valley, through which a stream gurgled and spurted. Our course was a continued ascent; and by-and-by we reached the summit of the hills, and to our delight found ourselves on a magnificent watershed. The view was something extraordinary; as far as the eye could reach, there was a valley towards the north and a valley towards the south; hills piled on hills lay on both sides, and far in the distant horizon peak behind peak disclosed themselves to our view. Not only were our eyes delighted, our minds were aroused; for who can stand on the watershed at the source of a mighty river

and not be impressed? And here we stood at the source of two rivers. That tiny streamlet at our feet, which had just leapt into existence, was the commencement of the Lan-ho, which in its course carried life and fertility, joy and beauty, to thousands. And that other, on the opposite side, was one of the branches of the Liau-ho, which flows on through Manchuria. The place and the scene we can never forget.

In the evening we reached Kwho-jin-tun, and next day left early. A little beyond the village we crossed the river on a very strange bridge. Huge baskets were set in the centre of the stream, filled with stones, and trunks of trees placed on them, thus spanning the river; millet-stalks and brushwood were then laid down crosswise on the trunks, and earth heaped on, and thus the bridge was formed; this kind of bridge was very common. We reached Kwho-ti-ur at 10.30, and started again at noon. The scenery now became wilder than ever; the rocks were absolutely perpendicular.

On the 26th at Pi-yin-kow, we encountered a snow-storm, which we feared would detain us some days; but the mule-drivers set off in the midst of it. We knew if they ventured we need not fear, and so gladly acquiesced; it was, however, bitterly cold, and we were fast ascending and nearing the great plateau of Mongolia. At two we arrived at Kou-min-sz, the last stage before coming to Do-la-nor. Next day we reached Do-la-nor about eleven o'clock. The road lay right across the plain of Mongolia, and a bleak journey it was. Do-la-nor is

one of the chief cities of Inner Mongolia, and a great meeting-place for Chinese and Mongols; there is a large and constant market here for all kinds of produce. We had considerable difficulty in obtaining accommodation; the inn-keeper seemed afraid to receive foreigners, and it was nearly dark ere we got a wretched place in which to rest our heads—not half so decent as many country stables. This city is unwalled, and of considerable extent; it stands on the unsheltered plain, exposed to every wind that blows. The streets are about half the width of those of Peking, and the filth something fabulous. There are many very large warehouses occupying great spaces; wool, hides, horses, cattle, sheep, and camels, are the principal goods brought in by the Mongols, and these are exchanged for cloth and groceries, &c. The city is in reality a Chinese city, the Mongols are only visitors; yet there were multitudes of them of all ranks and descriptions, galloping and gazing about the streets.

There are two sets of lama temples for the Mongols: very famous ones. Leaving my brother and the colporteur to sell the Chinese books, I set out with the mule-driver to the Mongol temples to try and sell Mongolian Scriptures. The temples lie about two miles from the Chinese city; the road is across a flat plain, and it was bitterly cold: the snow lay on the ground and the wind whistled over the plain. When we reached the chief temple not a priest was to be seen; they were all within-doors. We took up a sheltered position, and

opened out our boxes, expecting that the sight of a foreigner would draw them from their retreat. A few boys (young priests) came, but no others; after waiting a little, we saw the priests coming out of their houses in great numbers, and expected purchasers. But no; they only looked at us, and putting their hands in their long sleeves, crouching their bodies together, half walking and half running, made for the temple. Seeing it was useless to wait much longer, we too entered the temple, and found them just beginning their service, which is worth describing.

The Temple is a huge oblong building, flanked by villages, where the lamas live: on each side of the main door stood a great machine, like some large barrel for crockeryware, and two lesser ones of the same description, six in all. Entering, we found the inside of the temple not unlike a Gothic building in its plan; one long wide aisle ran up the centre; parallel with it, and on either side, were rows of pillars, which were draped with silk and hung with pictures of various devices. Right in front stood the chief idol, with lesser idols on the right and left, and before them was a long table, on which was spread a great variety of grain, cups of cold water, and several kinds of food. By the time we reached the temple the priests were all in their places in parallel rows; the elderly priests sat facing each other on each side of the aisle, the junior priests in rows behind them, and rows of boy-priests behind all. Those who sat in the aisle had instruments, and they

played and chanted in a way that I had never dreamed of. The instruments were of the most extraordinary kind; they had buffalo-horns, bugles, and drums of all sizes—some so big that a man might live in them; cymbals, bells, flutes, whistles, and I know not what else. But the crowning wonder to me was two trumpets, each of which was about twelve feet long, with a mouth two feet in diameter; they were mounted on small wheeled carriages like guns, and the players reclined upon the ground when blowing. Notwithstanding the heterogeneous mixture of instruments, the music was capital, though sometimes almost overpowering.

There were two chief priests, standing at the main door a few feet from me, who alternately took the position of leader, and by the waving of their hands and gestures of their body led the ceremonies. They were dressed in beautiful yellow robes, with a gorgeous helmet, of the same shape as the old Greek helmet. They conducted the music most creditably; and it was no mean performance: the chanting was beautiful, and done *con amore*. While we stood at the door, coolies, with large pails of weak tea, gradually assembled; when at a signal the performance ceased, the coolies entered with their pails, each to his appointed row, and the priests, taking a small cup from their bosoms, drank their allowance. Thus refreshed, they recommenced, and the performance was grander than ever; at the close, they all rose and marched in solemn procession

before the chief idol, bowed themselves, and then retired. The instruments at the door were praying-machines; the worshippers as they entered turned them round, and thus performed their devotions. Prayers are pasted both on the inside and outside of the barrels, which being turned round, the prayers are presented, as they suppose, to their god; and the oftener they turn their praying-machines the more devout they esteem themselves.

I could not count the number of priests engaged in this ceremony, but should say there were not less than 400; there are in all 2,300 connected with the temples. After the performance, I expected they would buy our books; but they were neither so intelligent nor well-to-do as their fellows at Je-hol: indeed, they were very much inferior in dress, demeanour, and every other respect. They gathered round, but only bought four or five tracts. This, however, was compensated for, as I came upon a place where there were trading Mongols, who bought books and Bibles at once, and I sold a good many. It was getting well on in the day, so I set off to the other temple, half a mile away: I was received by the chief priests, and one of them bought a Testament. Returning through the Chinese city, I met numbers of Mongols; and taking up a position before a shop-door I sold several books to them, as well as to Chinamen. Finding that the trading Mongols bought freely, I cared less for the priests, and next forenoon devoted myself to the traders. Getting home

late, I found that there had been a great sale of Chinese Scriptures.

This was the most northerly city we intended to visit, and on the afternoon of October 29th we turned our faces homewards. The next five days' journey was over the Mongolian steppes; the scenery was rather uniform, though interesting, as the plains are not a dead level, but undulating. They were covered with snow, and in many places looked as if the rolling billows of the stormy region south of the Cape had been suddenly arrested in their career and turned to ice and snow. The plains are covered with excellent grass, much of which now stood in stacks of hay, as at home. The roads were only tracks across the moors, and we nearly lost our way on one occasion. The cold was extreme; for we were some thousands of feet above the level of the sea. The plains in this quarter are absolutely without trees, but bore a little brushwood here and there. On this account game was scarce; we saw a few hares, foxes, and one forenoon a large herd of antelopes swept across our path: there were several hundreds of them, young and old together. Quails were also met with.

Journeying over the plains we came upon a good many Mongolian settlements, and thus had an opportunity of seeing them and learning a little of their customs. Those here are nomadic in their habits, and I could see no evidence of their having cultivated the soil. Their chief occupation seemed to be rearing and

herding cattle; and yet there must be some places under cultivation, for they have oats and other grain. A settlement generally consisted of a few huts, placed without any regard to regularity, just as if they had been set down at random. The huts were circular in form, the walls of mud, and covered in with a wooden framework; this framework was overlaid with a coarse strong felt, which rendered them perfectly waterproof. There were no windows, only a hole in the centre of the roof for the smoke, and a ventilator over the door, which always faced the south. In the middle of the tent there is a triangular iron frame for hanging pots on when cooking, and underneath it a fireplace and large hearthstone. Round the tent are skins of every description, on which the inmates recline.

In almost every tent we saw an image of Buddha set forth conspicuously on the high cupboard, and generally with incense burning before it. Each respectable family appeared to have two or three tents; one for sitting and cooking in, and others for sleeping and valuables. The fuel they use is the dried dung of cattle; it ignites very readily, gives a good heat, and sends forth almost no smoke. The people are extremely simple in their manners; many of them were quite terrified at our approach, but were soon pacified; then often invited us into their tents, and we invariably accepted their invitation. They live chiefly on milk and cheese and flesh meat. They gladly warmed milk for us, and you may imagine how much we relished it coming from

China, where milk is almost unknown. We also bought some butter from them, and several of their cheeses, which were both good. The butter is made in rather a peculiar way: they place the milk in a small boiler over the fire and allow it to boil slowly for a sufficient time; they then take it off and allow it to cool: a circular cake is thus formed on the surface, and this is their butter. Their cheese is pressed like ours, but moulded into very small cheeses only about 1½ lbs. weight each.

Some of the tents are dirty, others are clean; and as I had been told of their uncleanliness, I was agreeably surprised to find several very pleasant tents. In one I found the clean and rosy-cheeked wife busy making cheese, with her sleeves turned up and her petticoats "kilted," just like our better class of country servants at home. The men were strong, hearty, and honest-looking; a great contrast to the Chinese: it was quite a pleasure to be among them. One incident will afford a key to their character: just after entering the city of Do-la-nor, we were surprised to hear that loud clear ringing laugh, characteristic of childhood and honest simplicity, but which is never heard in China; it came from a company of Mongols. Their simple-mindedness is taken advantage of by the crafty Chinese. The Mongols prized our books, and on the way we sold many; they always affirmed that they would take the book to the lama, who would tell them of its contents. Some of them are musicians; one day our attention was drawn by the sounds of a stringed instrument, and on entering

the tent, we found a man playing a rude violin, and several sitting around diligently listening, as people in a country-house at home on a wintry afternoon.

As the weather gradually became colder, we were obliged to buy skins to keep ourselves warm; and it may amuse our readers to describe our outfit. Each of us bought a huge sheepskin coat, the wool outside, reaching nearly to the feet, sheepskin trousers and leggings, and hats made of foxskin. As we journeyed thus arrayed, our friends would not have known us. My moustache and beard, which now reach to the breast, were one lump of ice; for so cold was it in these high regions, that our breath froze and the snow froze on our clothes: for several days we never took off our clothes, but walked, rode, and slept in our furs. We often laughed at each other, especially when at meals; and our readers would have laughed, too, had they seen us. Our room was generally a dark cavern, with only a square foot or two of dirty paper for a window; we slept on brick bed-places, with a little fire underneath; this "kang," as it is called, being not only bed, but serving for table and chairs. Getting up before daybreak, we washed our faces, if possible, while the servant was setting our breakfast; we then returned to the kang. Our lamp was a rushlight, which only made darkness visible. The morning meal usually consisted of a kind of porridge made of the small millet of which we have spoken, and beef-steak, the one eaten with the other, for there was no bread; this was sometimes

varied by a fowl. Thus we fortified ourselves for our day's work; our midday meal was a little better, potatoes generally forming part of it; and our evening meal was light enough—sea biscuits, an egg, and tea being the staple.

We left Do-la-nor about noon on the 29th October, for Pien-chang-tsz, a place 60 li distant. We arrived just as darkness was setting in—very thankful that we were not later, for the roads were not plainly visible, and the inhabitants very sparse, so that we might easily have wandered. This place is only an inn; but is surrounded by a high square wall, and has plenty of accommodation, *of a kind:* it was kept by a Chinaman.

The next day being the Sabbath, we spent the greater part of it in visiting the Mongol tents in the neighbourhood, and found the people very civil. Abundance of hay grows in the plains; we were delighted to find haystacks, just as at home—well thatched, and prepared against the winter. At one place they were carting it in huge carts, and building stacks, reminding us of pleasant days in the years now gone. There were large troops of horses feeding all over the country.

Early on Monday morning, as we journeyed along, we witnessed a most beautiful sight; as the rays of the sun caught the eminences, they lighted up the flakes of snow which lay on the ground until the whole country appeared as if set with myriads of pearls. This effect is often seen on a small scale, but when it extends over a boundless plain, it absolutely charms the beholder.

About 12 o'clock we reached Ta-la-tien, 60 li distant; and again set out for Shan-tan-hoh, which we made about 5 P.M., being 40 li distant. We shall never forget this place: the room we occupied was the dirtiest hole we ever lay down in, and that is saying a great deal. Often in our journeys we had that saying of Burns in our mind:

"To lie in kilns and barns at e'en,
When banes are crazed and bluid is thin,
Is dootless great distress."

But Burns hardly could conceive of it being realized as it was here, for barns with clean straw are palaces and feather-beds to these abominable caverns. But we shut our eyes to everything, and our ears and our *noses* as best we could, and lay down contentedly.

I have already alluded to the monotony of travelling in Mongolia; it is interesting at first, but the everlasting undulating plains tire on your eye.

"Where the wave murmurs not,
Where the gust eddies not,
Where the stream rushes not,
Where the cliff shadows not,
Where the wood darkens not,
I would not be.
Bright tho' the heavens were,
Joyous tho' the bracing air,
Yet as a dweller there
I would not be.
O the wave, and breeze, and rill, and rock, and wood!
Was it not God himself that called you good?"

CHAPTER VII.

JOURNEY THROUGH INNER MONGOLIA—*continued.*

Mongolian Moors—A Temple converted into a Dairy—A Magnificent View—The Great Wall of China—Sunrise on the Borders of China—A Morning Prayer—The Flail in China—Cave-Houses—A Good Place for a Mongol Mission—Terrible Police-Stations—An Imperial Summer Residence—The Native Names of China—Contrasts between China and Mongolia—A Bad Road—Coal-pits—A Land Pilot—The Great Inner Wall—A Gloomy Pass—Once More at Home.

NOVEMBER 1ST. Leaving as the sun-rays began to illumine the plains, we dined at a Mongolian settlement 50 li distant. The Mongols here were, at first, afraid of us; they ran and hid themselves, but by-and-by they soon emerged.

After dinner we started for Chang-ma-tsz. The country at first had the appearance of undulating plains, but after a little became quite marshy, with plenty of peats. This afternoon another large flock of antelopes scampered across the road. Next day the ground was peaty; very like the moors in Scotland. Distant about 40 li, we came upon a small inn, where one might have put up for a night. However, having made tea, and procured hay for our horses and refreshed ourselves, we

set out for Pau-shan-tu, the road still reminding me of Ayrshire moors.

Pau-shan-tu, which is said to be a military station, is a small town full of Chinese. There were numerous Mongol tents around the town, and a good Mongol temple to the southward. We called upon the priests, who took us all over it, and we found it in good repair. There were the three Buddhas and their four attendants, with five guards on each side; before the Buddhas were rice, rice-cakes, &c., and basins full of pure water, as offerings. The temple, however, was at this time converted into a dairy, for every available spot was full of butter and cheese. We gave them a Testament. To-day we saw extraordinarily large herds of horses feeding on the plains: I would not venture to say how many hundreds.

We left Pan-shan-tu before daylight next morning. The road was good—a fine hard road; this was the sign we were getting into more frequented places and nearing China. About 11 o'clock we arrived at Shi-pai-li-tai, where we dined, and set out again, anxious to reach the Great Wall that night. The road still continued good; during the afternoon we began to ascend, and our enthusiasm rose in like proportion, for we knew we were nearing the verge of Mongolia, from which we would be able, we hoped, to see China lying at our feet.

We ascended hill after hill; now getting a glimpse of the Great Wall, and then losing sight of it. The roads were villanous. At last we gained the summit:

I rushed to the highest peak, and from it got such a view as I never had before. The view of Zeh-hol was grand, and there were other views also grand, but this surpassed everything. On the north there were high mountains; peak rising behind peak in impressive majesty. The air was clear, and as the sun was just setting, the peaks caught his rays and reflected them one from the other. By-and-by they became more luminous, until they appeared like a crowd of towering pyramids clothed in rainbow hues. I thought of the Alps and of the Himalayas, and felt I now saw that which was equally grand. Far away towards the east, and at our feet, lay China—a boundless plain: we literally looked down upon it: for we were from 4,000 to 5,000 feet above it. Fascinated by this enchanting scene, we lingered, until we were obliged to follow our carts in order to get to an inn ere dark: most unwillingly we departed; for this surpassed all the sights ever I saw, and it will ever linger in my memory as a joy.

A little beyond we came upon the Great Wall of China; we ascended it, and as our road lay parallel to it, we walked along the top. This wall is the outermost, and not so well built as the other, about 60 miles from Peking—being, in fact, merely a mass of unhewn stones, placed one upon another, wide at the base, and only 18 inches at the top. In some places there was no wall at all, but only signal-towers, at irregular intervals. Just as daylight disappeared we reached an inn

just at the head of the pass, in a most romantic position, commanding a very fine view; so we determined to wait an hour, that we might witness the sun rise next morning; and we were well rewarded. The spectacle was magnificent; and the play of light upon the pyramidal hills showed a gorgeous panorama: it was quite entrancing.

This was the highest point of our journey: we continued to descend, more or less, for three successive days; and having reached the inner Great Wall, we commenced another descent, which continued for about sixteen miles.

Having satiated ourselves with the glorious prospect on every side, and the sun being now well up, we commenced our downward journey. Just as we started, we were interested by the sight of some men threshing oats with the flail, just as at home. The men were Chinamen, and we found that they had grown the corn in patches of ground on the hill-sides which had southern exposures. At first, our road was tolerable, but soon it became rough enough; and there seemed no end to our downward progress. After a little we entered a pass, which continued all the way to Chang-kia-kow, or Kal-gan, as the Russians call it; the hills were very high in some places, and our road was over the dry bed of a torrent. Here we found whole villages built on the terraces on hill-sides, and many of the houses actually excavated out of the side of the mountain—having a door opening on to the

terrace, and holes for windows. There were several villages of this description, presenting a curious appearance.

About 10 o'clock increased bustle intimated we were nearing Kal-gan, and soon the massive gates, &c., came to view. It must have been a strong place once, having mountains on all sides, and only a narrow defile by which it can be entered by the west. Our passport was demanded as we passed through, but the guards were very civil.

We found multitudes of Mongols here, passing and re-passing in all directions, and busy trading; we offered them books, and met with some success. At first they were shy, and apparently afraid to take our books; but one or two respectable Mongols having purchased them, their reserve vanished: in fact, by-and-by, they became clamorous, and we disposed of all the Scriptures we had, and could easily have sold many more. This evidently would be a good place for the head-quarters of a Mongol mission, being only five days' or so journey from Peking; so that the missionaries would never feel themselves entirely isolated. There is a capital inn here, which the Russians frequent; we stayed at it, and found it clean and pleasant, though comparatively expensive. They appeared to court European travellers, and I think there would be no difficulty in a missionary taking up his quarters in it till the people got accustomed to him, and found he was peaceably disposed; after which he might quietly rent a

house.* This city consists of a walled-in town, and suburbs which are just long streets in the valley, three miles long. It is famous for the manufacture of soda, and is full of mills for that purpose. The number of population is uncertain; it must be under 100,000. We met a Russian at the inn, from Tien-tsin; and it is said they have eight or ten warehouses here for storing goods.

Leaving the city, on our way to Peking, we passed through a fine arch, and over a very beautiful bridge of seven wide arches; the balustrades ornamented with marble figures of monkeys, lions, tigers, elephants, men, dogs, &c. &c. Here we found the highway bordered by a clay wall two feet high! Who could have imagined that the civilization of China would ever have reached this length? Here also were police-"stations," with pictures on the walls of beheading axes, swords, guns, whips, war-chargers, tigers ready to make the fatal spring, in red paint, intended to terrify robbers. These extraordinary stations were met every few li, each one decorated more fiercely than another.

On the 5th we reached Suien-wha-foo, a large city, once the summer residence of the Emperors of China during the Yuen or Mongol dynasty. Outside were fine parks of old willow-trees, which once must have been really grand; inside the gates are large spaces of cultivated ground. The inhabitants are now

* Since this was written Protestant missionaries have commenced operations here with great encouragement.

comparatively few, and they chiefly live on the south side. It is famous for the manufacture of fine felt. It has long been occupied by the Catholics; and our landlord told us there were two Romanist chapels and 400 or 500 families; there are also three mosques and 1,000 Mohammedan families. We found our books sell well at one quarter of the city, but exceedingly poorly at another; which we found was the *Christian quarter* of the city.

During these two or three days, we have been gradually coming to a clear understanding of a matter which has long been a byword among us, viz. the native names of China. The Celestials call themselves the "middle kingdom," "the flowery kingdom," and other yet more aspiring names; and, as I have mentioned, one of the gates to the east of Peking, on the borders of Manchuria, has inscribed on its front, "The entrance to the Gate of the Southern Heavens." We now see the reason of these names. Standing on the ridge of the mountains over which the Great Wall passes, and looking down upon China, girt as far as the eye could see by that great chain, and knowing that it is more or less circled by mountains all round the west and north, a Tartar would naturally distinguish it from the rest, and call it the "middle kingdom." Again, travelling over the plains of Mongolia, we were clad from top to toe in furs, and even then not over-warm; but as we descended the temperature fell, until we were obliged to throw aside our furs and found ourselves in a genial

climate, among flowers and pleasant groves. No wonder Mongols and Tartars were struck with the contrast, and called it the "Flowery Kingdom." So, in the western plateau of Mongolia, all is uniform, and either in winter cold, bleak, and barren, or in summer plains of burning sand heated by a powerful sun, or morass and long waving grass; whereas when the wanderer comes down into China every variety of scenery meets the eye: there are smiling villages, fertile plains, broad, flowing rivers, waving willows, and everything that can charm the senses. Who can wonder that they called it in their ignorance "The Heavenly Country?"

Leaving Suien-wha-foo about one, we had a good road for about 20 li, but afterwards a very hilly, dangerous pathway. At Hsiang-shui-poo we came upon the river Yang, which here entered a defile lying eastwards. Our road ran through a grand defile, which lay right over the tops of the rocks, and the wheels of carts had literally worn a track-way deep into the stone, and the hoofs of mules and donkeys had worn holes also in the rocks, so that the beasts stepped regularly into one foot-hole after the other. At Chang-kia-kow we had seen great quantities of good coal, and found that it came from the district through which we were now passing. All along our way from that city we had met strings of donkeys and mules in almost uninterrupted succession; a collier village and men's black faces told us we were not far away, and at last the huge coal-mountain came in sight. They call it the Ki-ming-

shan, or Cock-crow mountain, and there are said to be fifteen pits upon it, but some of them are not worked at present. The coal is of two kinds, viz. anthracite and bituminous. There is also excellent lime found here. The coal is all claimed by the Emperor, but is worked by contractors, who pay their men by piece-work. Here at the foot of the high coal-hill, in a small city, we spent the Sabbath. The hill is very picturesque, and on its summit, almost as if in the clouds, stands a fine heathen temple. This small city is not properly a city, but only a village walled in for the purpose of keeping relays of horses, &c. for the Emperor or imperial messengers, and also providing the Emperor or the high mandarins with sleeping accommodation on journeys.

7th. We started at 4 o'clock, and arrived at Tu-mu about 9 o'clock, where we also met with a tolerable demand. Leaving about 11 o'clock, we found the roads were so worn down by the traffic that they were far below the level of the country. In an amusing account of the state of the roads in Lancashire at the end of the last century, it is stated that the ruts in one place were four feet deep. But these were literally in a cutting 15 and 20, and even 30 feet deep; so that persons in the fields could not see even the tops of the carts. The country was very fine, well watered by the river Yang, and there were enormous orchards.

In the afternoon we arrived at Huai-lai-hien, where there was a fair being held. Starting next morning at 4 o'clock we arrived at Cha-tao-ur by 10 o'clock, a

small village at the entrance of the Great Pass. Before coming to it we met men and boys rushing to ask if we needed men or mules to help us down the pass; extra mules being always needed here if there be anything in the cart, as everything has to be taken out, to save it being broken, and placed on mules' backs. Fortunately for us, our books were now almost sold, and we had idle mules, and so did not require to hire; the carter, however, hired a "pilot" to direct and help him as we went through the pass, for he said if he got among the boulders he could not get out again. I smiled at these precautions, for I discredited the awful stories told of the fearful pass; but I found that they were within the truth, and all the precautions not more than sufficient for safety.

We rested at this place, breakfasted, and then, with our "pilot" and one empty cart, set out. Here at once we came upon the Great Inner Wall, a most gigantic work, very strongly built, having huge blocks of granite, well joined together, for its foundation, and being strongly defended by well-built towers. We mounted the wall and walked along it, and were more than repaid for our trouble: it certainly deserves to be ranked among the "wonders of the world." Passing through the gateway of the wall we entered the pass—a pass which defies my powers of description. Some parts of it are worse than others; but, on the whole, it is terrific: I cannot conceive of a worse road which could, by any means, be passable. We had to traverse 16 English

miles of a sombre defile, with towering hills on both sides, the way strewn with big stones at all sorts of angles, and every now and then boulders in the centre as large as a cottage. At several places the mules leapt from stone to stone like cats, and the cart bounded hither and thither like an india-rubber ball; it was upset twice, and would have been three or four times had we not walked behind and held on by the sides as it went jerking down the valley. Yet the cart stood it, so strongly made are these Chinese conveyances.

Some hundreds of years ago this pass was causewayed, a prodigious undertaking; and it bears evidence of it yet, for there are patches of causeway standing here and there eight and ten feet *above* the tops of the stones, showing that it had stood at a higher level. There are some famous archways with inscriptions near the entrance.

About 4 o'clock we reached Nan-kow, or the "Southern Mouth," or entrance, in safety—a small city where we slept—and early next morning set out for Peking. Our way lay through a level country, very dusty, but well peopled; we reached the city about 2 o'clock, and found all our friends quite well, having performed a long journey without any accident to man or beast.

CHAPTER VIII.

JOURNEY FROM CHE-FOO TO PEKING *viâ* NEW-CHWANG.

Embarkation—Chinese Boatmen—New-chwang and its Port—Disappointment at Ferry—Dreadful Roads—Misery caused by Rebels—Corean Embassy—Romanists everywhere—Bad Roads again—Chinese Canoes—An interminable Regiment—King-chow—Rapid Sales of Books—Innkeepers' Manners—Chinese Signals and Telegraphy—A Carter decamps—Arrangement of the difficulty—Books not sold on Sunday—Strange City of Shan-hai-kwan—Glimpse of the Great Wall—Imperial Army—Lawless Soldiery—Yung-ping-foo—Approach to Peking—Perils by the Way—Arrival at Peking.

In company with a native assistant and a servant, I went on board the Prussian barque *Elise*, bound for New-chwang, on the night of the 9th of April, 1866. Owing to the darkness we had considerable difficulty, and encountered not a little danger, in reaching the ship. The rowers being inexperienced, I could hardly make the boat answer the helm; and what with darkness, wind, and tide, and Chinese junks with their long cables, we were nearly fouled twice; and had it not been for a friend who accompanied me, and who ultimately took an oar, our peril would have been much greater.

In danger the Chinese often become utterly useless; they lose self-control, and act blindly and desperately. We left the harbour next morning at daybreak, and, after beating about for five days against northerly winds, took our pilot on board; passed the bar safely, and reached Ying-tze-kow that afternoon.

It being early in the season, the coast had not that picturesque appearance which it presented on my first visit; then everything was green and beautiful, and fleets of fishing-boats were out at work, reminding me of the herring-fishing on the coasts of Scotland; but now everything was cold and bleak. The port called Ying-tze-kow is about eighteen miles from the bar by water, but only four or five miles from the sea in direct line; it is situated on the river called the Liau-ho, and is about twenty-seven miles from the city of New-chwang, which wrongly gives its name to the port. At first sight this place has not a prepossessing appearance; as it lies on a plain not much above high-water mark, in some places covered with reeds and in others with the saline exudation of which we have already spoken. When, however, I landed and looked about, I became more reconciled to the aspect of the country. On the north and east were patches of vegetation and fields of grain, while fine hills bounded the plain at a distance of ten or twelve miles. Entering the native town, and walking down the great street, and observing the huge native warehouses, the crowds, bustle, and business, I forgot all about uninteresting scenery, and became absorbed in the

people and in thoughts of the great work to be done for them. I speedily found that this town is the key to the whole of the vast district which lies to the north and east, comprising the provinces of Shin-king and Kirin, with their great cities; it is also, in some measure, the key to the valley of the Ya-lu-kiang river and the country of Corea. In the streets we met traders and strangers from every quarter, and I was thankful to have an opportunity of speaking the word of truth and giving books to those who would carry them to their far-distant homes. The late Mr. T. T. Meadows, her Majesty's Consul, received me with great kindness, and I had the pleasure of being his guest during my stay at that time.

About a fortnight previous to my arrival, there had been a collision between the American Consul and a band of lawless "sword-racks" in the native town; several of those who accompanied the Consul were wounded by gun-shots, and a few of the aggressors killed; and there being some excitement in the place, it was feared that I should be molested in my work if I went into the town. On inquiry I ascertained that some of the custom-house officials had gone thither on duty since the fight, and I therefore concluded that there would be little chance of my being interfered with; since the Chinese do not think it worth while to rob or kill for the sake of books. So I cautiously ventured: the people received me well, heard me preach, and bought my books in great numbers, and without any discourtesy

whatever. I wrought in the task for three days in succession.

Our purpose being to proceed overland to Peking, we procured two carts with a couple of mules each, and filled one with Scriptures and books, and the other in the same way, leaving only room for myself and assistant. We left the British Consulate on the morning of the 19th April, and made for Tien-chwang-tai, a large town on the Liau-ho, where we hoped to get a ferry across the river and save two days' travelling; but in this we were disappointed: the luggage of some mandarin had been upset in the river by the ferrymen, he had gone to law with them about the loss, and the ferry was at an end for the time. This was provoking, and the more so because the people on the road did not tell me plainly of the fact: consequently we had to retrace our steps and proceed to a more northerly ferry, about eight miles from the other as the crow flies, but about thirty-seven by cart-road, owing to the marshy nature of the soil. It took us a whole day to reach this ferry, as the roads were frightful, not from stones but from mud, which was up to the axle; at one time the tracing mule was floundering in a pool, and at another the tram mule was up to the neck and nearly drowned; requiring not only that we should dismount, but that the men should strip and dig. When, by dint of digging and yoking the other two mules to the cart, and the whole company lifting and pushing and shouting, we gradually got the vehicle moved and righted, it

was frequently only to tumble over into the slough on the other side. The carters took all these annoyances quite coolly; they were accustomed to such disasters, and had the most ingenious expedients for getting us out of our difficulties.

As the darkness was descending we came in sight of the ferry, just in time to see the last boat cross for the night. We holloed for half-an-hour before the rascals on the other side would heed us; at last we got them to understand that the carts were under the charge of a foreigner, and after a great deal of delay they prepared to come for us. Having got to the other side, we found the inns full, and we had to lodge in the house of the ferryman: thankful were we for any place. Here we first encountered that curious device for a time-piece which often amused us afterwards, viz. a cock. The cocks crow at regular intervals, and the carters rise, feed their beasts, and start according to the cock-crowing. The innkeeper had a huge fat one tied beneath his bed; and as I occupied it that night, there was no rest for me after midnight.

It was fortunate that we had to turn back and come by this roundabout way, for thus we had a glimpse of the country bordering on the district infested by the rebels. At one place, where we had to halt to feed our animals, there used to be large inns, but they were deserted, and scarcely anything could be procured. Now and then we met long carts laden with women and children sitting on their provision-sacks, and fol-

lowed by the male part of the household flying from the rebels. We gave them copies of the Bible and other books.

We also met the Corean embassy returning home: part of the suite on the other side of the ferry, and part in the ferry-house and inns around. The chief men spoke the Mandarin colloquial well, and we found they had met several missionaries at Peking, and had visited the London Mission. They said they had some of our religious books and knew a little of their doctrine, and I offered them some more; the chief man refused them, politely telling the great lie that "he did not understand the Chinese characters;" but some of the others accepted them. They would have a difficulty in getting them smuggled through the Corean gate; but, if in earnest, no doubt they would succeed. They were dressed in their own fashion, and were pleasant and affable, and brave too. They inquired about the rebels, declaring that they were not in the least afraid of them; I jocularly said that no doubt the great General Wun-siang would drive the rebels into Corea. They smiled and said, "No fear of that; we shall kill them as fast as they appear. One come, one dead; ten come, ten dead." One or two of the party were Roman Catholics, and spoke freely of the foreign priests at Peking. The Romanists get their converts into every business of any importance, doubtless to further their religion: I was surprised to find that even among the select youths who had been set apart to learn the

English language at the capital, there was a Romanist, who likewise frequents the London Mission, and tries to make himself very familiar there.

Next morning we were up at daybreak and soon on the road. At first the highway was good and the weather pleasant, but by-and-by the road became worse—indeed just like what it had been on the previous day; we again stuck fast in a marsh, and in the midst of our efforts to dig the cart out and pull it through, the rain began to fall. After no little labour we again got on solid ground, but the rain continued and increased, making the road, which was only tolerable at best, a perfect puddle; and so, after about seven hours, we reached the place, on the opposite bank of which we had been two days before: we had only made eight miles in these seven hours. Sitting cooped up in the cart, we saw little to interest us in the country. On the east side of the river the soil was poor, and the crops of millet rather indifferent; the western side, on which we were now, was much better, the crops more luxuriant and the people more numerous. The river was wider than the Thames at Richmond, and when the tide was full presented quite a noble appearance. The boats which the fishermen use, and also the passenger ferry-boats, are peculiar; being long narrow canoes like those in the South Sea Islands, and propelled with paddles; sometimes as many as six men were paddling in one boat: previously I had seen nothing like these primitive boats in China. Wild geese,

ducks, and water-fowl were frequent at this part of the river.

The rain having cleared away in the afternoon, we went out and had the gratification of selling a large number of books before it got dark. Next day being Sunday, I spoke in several parts of the town, and met with some encouragement. When I had nearly finished, we met a large body of militia parading the town; they were well fed, well clad, and otherwise well appointed, and had been raised on account of the proximity of the rebels.

The country towards the west and south of this town again presented the sterile aspect caused by the presence of salt in the soil, and that uninteresting appearance continued for about fifty miles. Here and there we saw patches of wheat, and ground on which a few vegetables and millet would grow, and now and then came on starved-looking horses feeding in the plains. The road was neither less nor more than a long winding body of black mud, with innumerable cart-ruts; and there was nothing hereabout that could be called a town. The places where we halted were simply a concourse of inns, like a monster railway-junction in a country district at home; only, instead of innumerable lines of rails converging to one centre, there were cart-ruts, from a country very like a desert. After having gone thus far, the land began to rise, the soil became better, and the people more numerous; a little further on, we came on trees, rookeries, crows in abundance, good horses and cattle

grazing, and pigs marked with white patches, unlike other Chinese pigs. Still further on, we came to hills, where we found farmers busy sowing cotton; at last, just before dusk, on the 24th of April, we reached the city of King-chow-foo, and found a most comfortable inn.

To the traveller arriving from the east this city has no very promising appearance, as it lies in the midst of a great sandy plain, and he cannot see the walls on account of sand-hills intervening, until he is close upon them. When, however, he enters the eastern suburbs, his expectations are at once raised; there being a street of great length full of fine shops on each side. The impression of its importance is deepened on entering the city itself, which is a miniature of Peking, as Brussels is of Paris; there are light carts standing at the gates for hire, like cabs at home; they have a great morning market, as in the capital, and the city appears to possess a good deal of wealth. It stands about thirteen miles from the sea, and obtains a portion of its supplies by junks and boats, which enter a small seaport at that distance: coal is in common use, and beef is readily procurable. There are a few Roman Catholics and Mohammedans among the inhabitants.

We rose early on April 25th and prepared for work. The innkeeper kindly offered to send a man with us to the great morning market: so having loaded ourselves with books, we set out with our guide, who groaned under his load. The market was held in one of the large temples, and having selected a vacant place, we

set down our burdens, and I began to preach. At first the people were chary about purchasing, but after speaking a little, explaining the contents of the books, and our design in coming, they commenced to buy, and soon there was a perfect pell-mell of a sale. The people attending this market were well dressed and respectable-looking, and our higher-priced books went off in large numbers; we continued selling till about nine o'clock, when the gates of the temple were shut, and business was over for the day. We next went to the eastern suburbs, thence back to the middle of the city, and having thus traversed the place, we prepared to start, as we wished to make other thirteen miles that day. After dinner we threw our weary frames into the carts, and off we set. The country on the west side was very pretty; sheep grazing, and farmers sowing cotton and grain of several kinds; but this did not continue long: about half way the road became villanous, and we suffered much fatigue before we reached Kao-kia-chun.

It was now dusk, and the inns being full, we had some difficulty in getting lodging—more than would have been necessary had the innkeepers cared to put themselves about for us. Here we learned from experience the truth of the wayfaring maxim to take quarters at the first inn you go to, even though inferior, and never accept a refusal; for if one innkeeper declines to have you the others follow suit, and the likelihood is that you do not get any lodging in that town. Early in the morning we distributed some books, but found the

people disinclined to receive them; probably the affair of the preceding evening had led them to look upon us with suspicion. We started about seven o'clock, and had very bad roads as far as the neighbourhood of Ning-yuen-chow; nearing this city the country became hilly, and although the road was bad and the thumps most annoying, yet there were pleasant views of the country every now and then. The city is prettily situated. Like King-chow-foo it stands in a sandy plain, through which a pleasant stream flows; but there are no sand-hills hiding it from view. It is a fine compact city, surrounded by pleasant trees, which often conceal the walls, and beyond it were fertile fields green with young wheat and vegetables.

Passing through Ning-yuen-chow, we caused the carter to leave a box of books under a canopy on several huge logs of wood at the door of a shop which was shut, and the assistant and servant were sent on to the inn in the suburbs to eat their dinners and to prepare mine, and then come and relieve me. A vast crowd immediately collected, and after telling them that I came with the message of salvation, I began to sell; they bought as fast as I could take their money: but many books were stolen. After more than an hour my men returned, and I stayed with them till the sale slackened, and then went off for dinner, not a little exhausted; after dinner I returned and sold still more. At last I told the carters to prepare for starting, and having sent one of the carts on, I remained in the city

and sold from the shafts of the other till nearly evening, when I followed and made other six miles that night.

All along the road from Yin-tze-kow the inns were good; but when we came upon the Emperor's highway to Mouk-den and Manchuria and the east at King-chow-foo, they were still better, extremely large and with good Chinese accommodation, and the keepers and waiters particularly civil, except at the one place above referred to. As on the other highways there were high towers every 10 li, on the hills when practicable, as signal-posts; they were well built and in good repair. When danger appears fires are lit at night, and intelligence is thus rapidly conveyed to Shan-hai-kwan and the capital. The device for daytime is the same as elsewhere; they make fires of dried wolf's-dung, which they declare has the peculiar property of emitting a dark volume of smoke that goes straight upwards and resists the force of the wind to scatter it, so that, wind or no wind, there is a dark perpendicular column which can be discerned at a great distance.

Starting before daybreak (April 27) we made 15 li. Arriving at a village where a fair was being held, we halted for a little and effected some sales; we then went southwards, and turning towards the west, skirted the sea. Passing over a very bad road, we came to hills, on the further side of which we found ourselves in a most pleasant country: hills towards the north and a fertile plain extending for miles southward to the sea. About mid-day we reached a town called Chun-hiu-so,

formerly walled, but having been taken by the rebels some years ago, the walls were in ruins in many places, and only a few people resided inside; on the return of peace the inhabitants made their residences outside the city on the great highway, and the business was now very extensive.

Having deposited a large number of books under the verandah of an apothecary's shop, I sent our carts on to the inn and began work. Here, again, the people hardly gave us time to finish our address; they insisted on buying, and when we did begin the sale was rough and quick work. Returning in the afternoon to the inn for dinner, we found that one of the carters had decamped, and left his cart and harness in the yard; on inquiry we learned that his home was only a few miles from this place. The innkeeper is responsible for all carts and mules which put up at his quarters, and we therefore told him he must get another cart for us, or pay damages. He cheerfully procured another, and far better cart and mules; he having the cart and harness as a pledge: in fact, he paid the new carter more than I was to give the other, and gave the new cart to me at the old price, avowing that he would make the rascal pay the difference.

Here another incident occurred illustrative of John Chinaman's honest ways. The new carter was brought to me as clever and good, and it was affirmed that the cart and mules were also first-rate; next morning, when they made their appearance, I was quite satisfied,

and had everything transferred and nicely packed; but, just as we were starting, an ugly rag-tag man took his place on the shaft. "Who is this?" I asked. "The carter," was the reply. "Why does the man not go who was said to be the carter last night?" "Because he has just recovered from an illness, and has his crops to attend to." "That won't do," I said. "This man does not appear capable, and perhaps is quite ignorant of the road." I was assured that he was constantly on the road to Peking and elsewhere; but I was not to be imposed upon, and persisted that the man with whom I bargained must go. The rag-tag fellow declared that the cart and mules were his own, though it was plain he had not the value of a cash in the world; the truth was, the right carter literally wanted to sell us: he had made a bargain for a certain price, and would have given us over to the tender mercies of this irresponsible man whom he hired for a less sum. A missionary friend of mine had once been victimized in this way on a boat excursion: he agreed for a certain price, the boatmen took him a little distance, met another boat, sold him to the new boatman, at a far less price; and having told a beautiful and grief-stirring string of lies, our friend innocently changed boats, and the first boatman went off exulting.

All being arranged, we set out in our new cart, and had no occasion, during the whole journey, to repent of the change. At first the country was pleasant, and we observed the people using for fuel the small oak-shrub,

from the leaves of which the large species of silkworm is fed; on inquiry, we found we had entered a silk district, and that silk was made still more extensively towards the north, where both the small silkworm which lives on the mulberry-tree, and this one which lives on the oak, were to be found. We sold books at a large village called Tsian-wei, and also at a walled town called Chen-soa. In two places the road was very stony and hard to travel over. We put up for the night at the inn a little beyond Tsong-tsien-shi, or Chen-soa.

Sunday, April 29. Having remained in the inn during the morning, I went back a short way to the fair in the village and preached, and was listened to with great attention. In the afternoon I went to the city called Shan-hai-kwan, the great thoroughfare through which the chief traffic to the east passes, where I preached in different parts of the city to very attentive audiences. Next day I began early, and had the satisfaction of disposing of not a few books. This city is peculiar in several respects. It consists of three cities separated from one another by strong gates,—one, the large inner city, where the business is chiefly transacted, and where there are light carts for hire at the corners of the streets; one, smaller, to the east, inhabited by officials and soldiers; and another small city to the west, inhabited partly by traders and partly by military; all the three are again surrounded by one wall, which is rather dilapidated at present. The place has a predominating military aspect; not only were there crowds

of soldiers in all directions, many of them armed, but cannon were fired now and then; and almost every shop—if not literally every shop—had a flag flying, intimating that the shopmen and apprentices were volunteers belonging to some banner. Our passports were examined with great care; but, at the same time, with extreme civility.

Shan-hai-kwan is pleasantly situated. It lies at the foot of hills over which you see the Great Wall, or rather two great walls, descending and forming one where they meet at the city, and passing on to the sea about three miles distant, where it ends its long course. One of these walls is the true Great Wall of China, which runs round the north and west of the empire, and the other is a shorter wall, a continuation of palisades which run in a north-easterly direction, and form part of the boundary of Manchuria. Having finished our work, we set out in the forenoon, and just in time; for ere we had got out of the city we met the vanguard of a large body of cavalry on their way to Mouk-den, the seat of war; they had good horses, were well armed, and looked soldierly men. Had we been any later, we should have found it difficult to get accommodation, for they would have occupied every available lodging-place; we might also have been interfered with in our work.

At first we found the country stony, but it soon improved, and by and by became very pretty. Here we came upon a company of lamas (Buddhist priests) from Manchuria on their way to Peking. Starting

before daybreak on the 1st May, we arrived about 6.30 A.M. at Fah-ning-hien, a pretty little city, with walls in good repair. Here we found a number of good shops and well-dressed people, indicating respectability and comfort; we also disposed of a good number of books. Pushing onwards we found the country hilly and picturesque, but not very fertile. On our way we passed through several cuttings in the hills, whether artificial, or worn by the slow and constant passage of carts, I could not tell. Again we met a large body of cavalry with their *impedimenta*—well named! for such baggage must be no small hindrance. Some had foreign arms, and many were most ill-favoured men. In the evening we reached Yung-ping-foo, with which I was thoroughly disappointed: it is not the large first-rank city which the affix "foo" would indicate. We found it big enough, it is true, but full of emptiness; with only a small conglomeration of paltry shops in one corner, and no activity anywhere. Finding it such a poor place, and seeing that we could do all that was necessary in two hours, we told the carters to rest and feed their mules, and prepare to go some miles further that night; accordingly, after preaching and selling a few books, we again set out. Within a li or so we crossed the Lan-ho river, an old friend of ours which we had first met near the city of Je-hol, and whose course we had followed on our way to Do-la-nor (Lama-miau). It had not improved in appearance; its flow was slower, its width greater, and it did not excite

our admiration as it lay sweltering in this sandy plain. On the other side the country became more fertile, and we found wheat, beans, and other crops in abundance. As it was getting dusk, we put up at a small inn, which was not uncomfortable. During the night—which was moonlight—another body of cavalry passed, and we had the satisfaction of hearing their cries and noise without seeing them; the innkeeper was in a state of no small trepidation, lest any of them should think of coming in, for they would help themselves to whatever they pleased, and so he kept the gates strictly closed and barred; they went off in peace, and at dawn we were again on the road. For fully twenty miles we passed through a plain of sand, in some parts presenting more of the aspect of a desert than anything I had before met with; and yet there must have been springs underneath, for miles of the way were covered with peach and apricot trees, and willows. In one of the villages on the road we found a great variety of articles of wicker-work for sale, some of which were very beautiful; so much so that we bought a lot of small baskets and other things for the folks at home. Quantities of this work are sent to adjacent cities, and we passed a huge cart bulged out with all sorts and sizes of wicker-work. Resting at a village called Sha-ho-i, we found asbestos, which abounds in the hills to the north-west. Next we came to Chin-tze-jin, another village, where we sold books, and on our way we met another body of cavalry, the last we saw on this journey.

Rising early (at three o'clock), we made for the city of Fung-yung-hien, a comparatively busy place, surrounded by walls somewhat out of repair. There was a large fair being held here, and having taken our station underneath the shade of an untenanted shop, I preached, and sold not a few books. Starting about 9.30, we rested at a large and important village called Sha-lin-ho, where were good shops and inns, with more business and life than in Yung-ping-foo. Here, also, we had the pleasure of selling a number of books, and having dined, we started for the city of Yu-tien-hien (called on the maps Yu-hen !), which is a homely, quiet city. Doing a little work, we passed on, and put up for the night at a village called Tsai-ting-chiau.

Up at daybreak on May 4th. The country through which we passed was comparatively fertile, and it continued to improve till we reached Peking; abundance of flowers and trees of different kinds relieving the monotony of the plain. At mid-day we arrived at a large village called Pung-djun, where we intended to feed the mules and dispose of our books; but finding we were forestalled by a regiment of infantry returning to the capital from war in the north, we did not deem it prudent to remain, much less to work in our vocation; for no one could tell how soon, or under what pretext, these armed ragamuffins would seek a quarrel with us. Driving on for other six miles, we got dinner and rest; but from this, on to Toong-chow, we had no pleasure either in travelling or work, for we were constantly

meeting and passing detachments of the Northern army. Some of the troops had been drilled by foreigners, and they were respectable-looking and respectful to us; but the others were such as you would rather not meet. If they came upon any cart going their way, they would order the driver to dismouut, and themselves take his place. On several occasions they tried to take possession of our carts, especially the two behind me; for the driver of another empty cart had, for safety, attached himself to our little party; but as often as they tried this, I rose up, and they invariably went away. These fellows reminded me of Falstaff's ragged regiment.

Passing on, we came to Shang-ho-hien, a small broken-down city, and then to Hia-tzen, where we sold books, and rested for the night. Rising early, May 5th, we set out for Toong-chow, where we arrived about mid-day. The place was full of soldiers; but being now in a large city and near Peking, I had no anxiety, and so began my work: I was not interrupted in any way. Leaving in the afternoon, we went alongside, and sometimes upon, that famous causeway—famed once for its grandeur and ease, but now a species of terrestrial purgatory, over which ambassadors and tributaries pass on their way to audience with his Celestial Majesty. About 6 P.M. we had the great joy of arriving safely at the London Mission; where, finding my wife and daughter and all our friends in good health, we united in giving thanks to God.

CHAPTER IX.

JOURNEYS THROUGH SOUTHERN AND SOUTH-EASTERN MANCHURIA.

Anticipations—Stolen or Strayed! A Colporteur—We meet with Old Friends at Hai-chow—Volcanic Hills—Fashionable Head-dresses—Hot Baths—Manchurian Horse-dealers—Pigs, four-footed and biped—A peculiar Pagoda—Strange Pots and Kettles—Firmness—Nearly Tricked—The Capital of Manchuria—We slightly lose our Temper—New-chwang, dead within and alive without—Echoes of Home—A Picturesque Ravine—Abusive Boys—A Blank Day—More Cart Difficulties—Gold-Diggings—Ta-chang-ho—Ta-ku-shan—Silk District—An old Manchu City—Highland Scenery—Coreans—Curious Ponies—Fung-whang-chung—Magnificent Scenery—Home.

We contemplated the prospect of these journeys, like the others, with great interest. The country was comparatively new, the resources and products uninvestigated, the people little known, and no Protestant missionary had ever carried the Gospel to these remote regions. There was, however, a spice of danger in the trip, for the mountaineers are famed for their independent bearing, and were said to make free with travellers and their luggage. Moreover, the trains of carts and mules which, on former occasions, we had seen enter the port of Ying-tze attended by spearmen with matchlocks slung across their backs, weather-beaten, dirty, dusty, and

wearied, did not tend to allay our apprehensions. But "*cantabit vacuus coram latrone viator.*" Our books were no great temptation; and, moreover, we felt we were in the path of duty. We therefore prepared to set out. Having completed our arrangements, on Sept. 9, 1867, we went on board the good ship the *Rifle*, Capt. Elliot, of Annan, who kindly gave us and our books a free passage.

The winds were contrary, and after a tedious passage of seven days we reached Ying-tze, the port of Newchwang, on Monday the 16th, where we spent a few days, making arrangements for the journey, in which we were greatly assisted by our friend Rev. W. C. Burns. After taking note of the nature of the country, we saw it would be advisable to make two trips: one northwards to Mouk-den, the capital of Manchuria; the other southwards over the promontory. Accordingly, having obtained carts, &c., we set out early on Thursday afternoon for the former place. The roads were generally a puddle, and in some places a river, so our progress was tardy; but we made forty li the first day, and slept at Kau-kan, a collection of inns.

Starting early on the morning of the 20th, we found the road rather worse, and often left the main-road for the fields. To lighten the carts we all frequently walked, and in this way nearly lost colporteur Li in the tall millet; he strayed from the carts, and thinking to take a short cut, made through the millet: the result of which manœuvre was that for some time we could not

find him; for the kau-liang, the name for the tall millet, is so high and thick as to puzzle any one. We shouted, all to no purpose; and it was only after some time and a good deal of screeching we saw him manfully trudging through the high stalks like some wild beast in the jungle.

As we approached Hai-chung the country began to rise slighly, and consequently the roads were better. Reaching that city in the afternoon, we commenced work, and were successful in disposing of a good many books. Next morning we also pursued our labours for some time in the city, and then departed for Lai-yang. Hai-chung is a moderately sized city; the walls are good, and the gates in ordinary repair. The chief street is that running east and west; but the north and south has also a fair number of large shops: altogether the trade was better than I anticipated. At the same time it was too evident that there were many opium-smokers there. We saw much pottery and large earthenware utensils, which are made about forty li east of the city. Immediately outside the walls the road is bad, but as you proceed the country continues to rise, and soon you enter upon an undulating district, the scenery of which gradually grew in interest. Hitherto the only diversity had been tall millet, short millet, beans, rice and mud, or rice and mud and millet with the occasional variety of a village; but to-day we had hills at hand and a variety of objects which interested us. We found the dockweed in abundance, also several species of daisies,

viz. large and small, blue and yellow; but they are scraggy and not like those at home; also varieties of thistle, including the common Scotch thistle, pinks, dandelions, bluebells, convolvulus, a kind of pimpernel, soldier-grass, &c. A stray cotton-plant here and there on the roadside spoke of a different soil and a cotton district. By-and-by we found quantities of the hawthorn, and in some places tall hawthorn hedges, the haws much larger than those at home. A partridge rose from the highway, totally unlike our own, being red-legged like the Shan-tung species, but less varied in its plumage.

The hills, which were pleasant to look on, were not in ranges but rather in clusters, evidently volcanic in their origin, and often crowned with clumps of rocks in columns like basalt; herds of black-cattle, horses, and asses were feeding on the slopes. The country was not populous, but the natives were clearly well-to-do; the majority of the people are Chinese, but there are a few Manchus among them; the latter have adopted the greater number of the customs of the former, and have settled down as agriculturalists. The women for the most part were fat, strong, red-cheeked, and had large feet; their strange head-dress greatly amazed us: to convey an idea of its oddity is impossible; it baffles description.

Forty li past Hai-chung, on our way to Lai-yang, we came on hot baths which are famous all over the country; leaping down from our carts, and crossing a field, we soon reached them. There were three baths,

situated in a morass at the foot of low hills; the water, as it rose, was greenish, and the temperature was about 98° Fahr. In one a man had just emerged from the water, and was sighing immoderately and wiping the perspiration from his forehead, evidently relieved; in another was an elderly man dipping a very bad sore leg in the tank; the third was empty, ready for use; but the surroundings were more than sufficient to repel us from even the thought of an ablution. Outside the walled square in which the baths were, we found numbers of people taking advantage of the hot water to wash their clothes; unfortunately we were not provided with bottles, and could not carry away any of the water.

Our way lay through an undulating district, and we crossed several pleasant streams. We then met five horsemen carrying gun and bayonet, and others armed with long spears, whom we at once thought were robbers, and who frightened us a little; but they passed without molesting us, and we found that they were only horse-dealers from Manchuria: they wore their hats in a peculiar fashion, which the carter told us was the sign of that class of men.

To-day as well as yesterday we met great strings of carts—one time a dozen together—laden with indigo, from beyond the palisades, each drawn generally by eight mules, and carrying 2,000 catties. We also met droves of pigs for the southern market, which the swineherds drove slowly, allowing them to eat in the fields and roadsides as they went along, and the pigs all lay

down when the men rested, spreading out a primitive sort of tent made of waterproof; under its shade they ate and slept.

Shortly after dusk we reached the great inn at Sha-hoh, where we spent our first Sabbath. It rained in the morning, but we preached all over the place in the afternoon. On Monday, starting early, we sold a large number of books in the village; the people having been induced to buy them by the preaching on the previous day. This village Sha-hoh is one of the market-towns of the district, and has a few decent shops; the people were very civil. Here we found coal from the north-east hills and iron from Pun-si-hoo and Sa-ma-gi. We were informed that natives among the hills would only employ certain favoured persons to cart the coal and minerals away.

Leaving Sha-hoh you come in sight of a low range running east and west, the highest peak of which is crowned by a signal-tower: the hills themselves are like bald heads, mere bare rocks. Passing this you come in sight of the pagoda of Liau-yang, which in structure differs from the usual form, and has a very striking effect in the landscape. A fertile plain lies between you and the city, and crossing it you enter moderately extensive suburbs, and soon reach the city.

Liau-yang occupies a large area, 10 li by 7 or 8 broad, of ground; the walls, at least 55 feet high, are stronger and higher than usual, and it has a good trade, as noticed previously. Having finished our work, we

departed for Mouk-den; leaving the city by the east gate, called the Corean Gate, we crossed a winding river three times, the mules being led by a man who waded the stream. We here saw a number of men navigating a large raft of wood on its way to Ying-tze; the shallows and rapids tested both their strength and ingenuity. Pushing on we found the country yet finer, and better wooded; crows in great number crowded the trees. At this point we met men carrying those strange kettles and pots made of a peculiar kind of sand, which, when finished, look like black-leaded eggshell utensils, and which we found so plentifully manufactured in Shan-si: as we then noticed, they boil very quickly with little or no fuel. Much of the millet was cut in this district, and arranged in the common "stooks;" the fields were hedged in by castor-oil plants. Having to make a detour of some length, owing to the main-road being a water-course for the time being, we did not reach an inn till long after dark.

24th. Up and off at 4 o'clock. After travelling 35 li, we crossed a stream and dined at a village where there were excellent inns. We sold a number of books at this place, and found it also an emporium of the cotton produced in the neighbourhood. Proceeding, we soon came in sight of a fine pagoda, now out of repair, 20 li from Mouk-den. After this we came to a village, and then reached the river, which flows on the south of the city. We crossed by a ferry, the men in charge of which tried to "squeeze" an honest, soft-looking man,

in such an outrageous way as to lead us to interfere. The distance to the city being longer than we thought, it was dark before we reached the gate of the outermost wall, which we found partially shut. Having with difficulty gained access, we passed through very extensive suburbs, and then reached an inn under the walls. The innkeeper opened the gate, but finding I was a foreigner, refused to give me and my men accommodation. Knowing well from past experience that if I was shut out from one inn all the others would likewise be closed against me, I went in by the half-door and opened the gate myself. The carts and men entered, and we took up our position in the great court, in the open air. The inmates still persisted in saying "they had no room," lying with great ingenuity. By-and-by, however, a respectable-looking man came to me and said he would take me to an inn where I would have excellent accommodation; suspecting a trick, I cross-examined him, and on the assurance that it was not far away, resolved I would go and see. Enjoining my men on no account to leave the premises until I returned, which they were in no way disposed to do, I went off in company with my friend. He led me through a variety of streets and lanes in the suburb, with the view, no doubt, of bewildering me, and at last said we were not far from it; but as there was still no appearance of any inn, I refused to go further, and told him to take me back. He then said, "Here it is," and taking another cross street led me to a large gate, and knocked. No answer! He

knocked again. Dogs barked, and we heard the sound of voices; whereupon he made a sudden spring up a lane and disappeared in the darkness. The inmates replying to my call assured me it was no inn, but a warehouse: I had therefore to make the best of my way back; anticipating some trick of this kind, I had marked the turnings and windings of the streets, and so reached the inn pretty easily. I now felt angry, for no doubt the innkeeper was cognisant of the trick. I produced my passports, appealed to the crowd of travellers who had collected in the yard, and threatened if they did not immediately provide me with a room, I would make them suffer.

At last an old man came who said he was the proprietor, and begged me to go. I looked at his aged appearance—he was not far from the grave—and asked him if he seriously wished us to be left in the streets all night without food or shelter. Fortunately I had some apt quotations from their classics suitable for such emergencies, and I repeated them, to his great annoyance; for he got ashamed, and after a little came and said he had got a place, and bargained about the price of everything. He then shouted, "All things are explained, understood, and fixed; give them rooms and fodder;" and we were led to a hole, little better than no place, where we were huddled together. I said no more; content that I had gained my point, and made the way easier for any succeeding travellers.

Next morning we commenced work, but with some

trepidation. It being the capital of Manchuria, multitudes of mandarins of all ranks were there, and we feared interruption. We directed the carter to take our book-boxes to a quiet place in the main north and south street; shortly after we had commenced, our passport was demanded, and proper credentials having been given by the man who came, we gave it to him. Two officers—one with a tremendous whip—were appointed to keep the crowd in order, and we were allowed to proceed with our work without the slightest molestation. We sold large numbers of complete Bibles and Testaments, and often a whole set containing a copy of every book we had; in the afternoon we went through the whole city, speaking, preaching, and selling books. Wearied with our exertions, we returned to our inn about dusk, selling from the shaft of the cart as we proceeded homeward. Next morning we again resumed work, but as our book-cart had not arrived, we feared we should not have sufficient for the return journey, and so turned our faces again towards New-chwang; besides, we did not wish to try the patience of the officials too much the first time.

Retracing our steps, we recrossed the river—this time fording it, as the water was shallower — and saw large herds of cattle swimming over. Proceeding through country roads we had the good fortune to see our book-cart a few miles from the place where we intended to rest for the night; the carter went with us, and we made arrangements to transfer the books to the

other carts. One of the carters, who was an opium-smoker and half idiotic, objected, and we had to pack his cart ourselves; next morning the cart was there, but carter and mules had vanished. I, of course, applied to the innkeeper, who sent messengers in all directions, and soon brought the fellow back; at first he would not go, but at last the innkeeper and his fellow-carters persuaded him to go, and we arrived at Liau-yang about 3 P.M. We again commenced work in the city, and had the satisfaction of a good sale. When it got dark we went to the western suburbs, where our carts had preceded us, and lodged in one of the finest inns we have found in China. We were up at 5 o'clock next morning, had a pleasant drive, dined at Pah-kia-tze, and reached the market village of Kung-kia-chung at dusk. We went out to the street as our food was being prepared, and had the pleasure of doing some work.

29th, Sunday. How one enjoys the Sabbath in these hard, lonely journeys. Unfortunately in some respects, there was a great cattle-fair at the place, which interfered with our rest—especially after ten o'clock; but we had the satisfaction of speaking to many of the great truths of salvation. Up early on Monday morning; 30 li brought us to the city of New-chwang, where we spent the best portion of the day in our work. Having traversed the whole town, and the sales having abated, we departed for Ying-tze, which we reached next forenoon; having passed through a fertile country,

full of millet, pulse, garden-plots, clumps of willow-trees, birch-trees, and by roadsides covered with dock-weed, thistles, oleanders, soldier-grass, &c. Thus we finished our first trip.

New-chwang proper is a small city with broken-down walls, situated in the midst of flourishing suburbs: a place dead in the centre and living at the extremities. The water is excellent in this locality, and is used for the manufacture of a native spirit, which is famed far and near. We found a good many foreign goods for sale, and observed, as at Liau-yang, a great cartwright establishment. The people were civil, and not over-curious; but the officials were exceedingly insolent.

We reached the port from which we had set out in safety; and having supplied ourselves with books, and got another carter instead of the opium-smoker, we started again on the 2nd of October for the south-east, on our second journey, with the intention of visiting all the chief places in the promontory.

Leaving Ying-tze, we emerged on a barren plain, hoary with saline exudation; here and there we found a few patches of millet, salt-stacks, and a few mud huts, but nothing more attractive to relieve the eye. At dusk, 10 li from Kai-chow, we entered the hilly country; so great was the difference in the air, vegetation, scenery, that it was like another world. Reaching Kai-chow, we tried to find an inn in the suburbs in order to start early next morning, but had great difficulty; and at last obtained a most miserable room, where there had been

no guests nor fire for I know not how long. The people are not only extremely suspicious of foreigners, but seem to be actually afraid of them.

3rd. Very wet day; changed our quarters to an inn inside the city, and waited patiently for fair weather. In the afternoon, the rain having cleared away, we went out to work; the people recognized us as having been there before, and knew our books; we did not sell many, but preached over the principal parts of the city. Kai-chow is a fine city; walls high, well built, and in good repair; gates spacious and strong, one of them built up owing to bad "fung-shui." The north and south and east and west streets are full of large shops, well supplied with a great variety of goods, and there were one or two book-shops. There were several Mohammedans in the city, who were civil to us: a small seaport on the S.W. of this city makes it a sort of emporium for southern and foreign goods. Through the night a foreign timepiece in an adjoining house struck the hours, sending our thoughts far away to the land we love.

4th. Up at five o'clock: fine morning. Crossed a river. Found the mistletoe in several moist localities; proceeding southwards through a fine country, we entered upon rising ground and sandy soil; as we travelled on, the country became more elevated, then undulating. We found buckwheat, pulse, large millet, patches of cotton, clumps of trees, and a little silk. We took luncheon at an inn 30 li from Kai-chow, and hastened

on to work and dine at Huing-yoh, which is a small walled town with a moderate amount of business in the north and south street, the emporium of a second cotton district, and where there are many cotton-stores and cleaning-mills. We were told that there were eighty Roman Catholic families and a foreign priest in this neighbourhood. Having finished our work, we pushed on, first over the wide-spread sandy bed of a straggling stream, then to a fine country; saw more cotton, large clumps of white poplars, &c., and mountains on each side of us. Having reached a small inn, we made our bed in a cotton barn, and got what we could for food.

5th. Up at 4.30; saw Indian corn drying on the housetops, and cotton in great abundance, and of excellent quality for China. Entering a valley like those in Shan-tung, with a brook running through it and fertile fields on either side, we met a patch of autumn wheat, the first we have seen in Manchuria, and indicative of a milder climate. After this we crossed a rolling moorland, on which we saw black-cattle, horses, asses, and pigs feeding. The people are few, and the villages mere hamlets; the great inns good, but the others only fit for Chinamen. We dined at an inn which was solitary and three li from the old Manchu town of Yong-ning-kyan. Many large trees clothed the valley, and the rocks which bordered it were sandstone of different colours—white, reddish, dark, &c. Beyond this we entered an undulating country; then we crossed barren,

uncultivated moorland; on approaching Fu-chow, the soil becomes more fertile, and, after crossing two ridges, you descend upon the city in the fertile valley.

6th, Sabbath. Not being very well, I kept indoors and enjoyed rest and meditation. Up early next morning, and sold a great many books, traversing the whole city, speaking and preaching.

Fu-chow is a small square city, with high walls in good repair, containing two main-streets, running north and south, and east and west, with many good shops well supplied with articles of all sorts. The people were well to do, and very civil; the trade is principally local. It is inland, and not on the coast, as in the map, being twenty-seven miles from the gulf on the south, and about ten miles from sea on west and north. The coal is very plentiful and good: the coal-mines lie on the shore of the gulf, and are approachable by junks. The Romanists have an establishment on the west of the city.

Our work over, we started a little after noon through a fertile, rolling country in a direction east by south; we found buckwheat, wheat, rice, and millet everywhere, as well as tobacco in considerable quantities. Having crossed a stream four or five times, we ascended a more elevated region, traversed moors, and at dusk made the old town of Lwang-ku; it now consists only of tumbled-down walls, with two or three beggarly families, and a wretched inn, in which latter we had

such poor accommodation that we were glad to leave the place.

8th. Up at four o'clock. Our road now ran through a romantic ravine, whose picturesque rocks were hung with beautiful flowers of various descriptions, such as bluebells, larkspurs, flowering balm, large yellow daisies, &c. In the cultivated patches we found tobacco, capsicums, and also cotton in several places. The rocks were various, such as blue limestone, white limestone, common slate, purple and veined slate, and sandstone. Further on we found dandelions; also many familiar wild-flowers. Every now and then we passed hamlets of but two or three dwellings,—embryo villages, which, in a few years, I doubt not, will rival their ancestors in Shan-tung. The houses and outhouses were well built of good stone, and the yards often clean and neat. In their neighbourhood we found numbers of fine plump barn-fowl, ducks and geese, reminding us of country districts at home; the poultry and ducks were so much like the varieties at home, and the surroundings so akin to farm-steadings in the moorlands of Scotland, that we could hardly believe we were in Manchuria: the goose was the Canada goose.

About 9 A.M. we came in sight of that branch of the sea which runs inland as far as the centre of the promontory.* The gulf was full of pretty islets. Keeping close to the shore, and the tide having ebbed, we took a short cut across the sands, and saved fifteen li. Having

* *See* Map.

reached the furthermost point of the gulf, we thence went south-west, and dined at a comfortable inn outside a village, 70 li by the great road, from where we started. We found coal in use here from the pits south of Foo-chow; the landlord also confirmed the report of coal existing at the island Yen-tau. After dinner, we continued our journey in a south-westerly direction, and had proceeded but a short way when we met a great number of Ningpo men in carts, some large carts having nearly thirty men each. They told us that they were sailors, and had brought two war-junks to Kin-chow for the protection of the place, and were returning to Peking; but the truth is, they were shipwrecked mariners, who had been cast ashore somewhere on the coast. Each man had a wooden passport tied round his neck, warning the people not to molest him but permit him peaceably to pursue his journey; this had been given by some mandarin "for a consideration."

After rounding the gulf the country became increasingly fertile, and continued so to the neighbourhood of Kin-chow. Our road lay through a plain, with mountains on the east, and others now and then visible on the west. Every day, since leaving the port of Ying-tsze, we have met numbers of emigrants from Shan-tung on their way north seeking for employment; they were chiefly from the department of Lai-chow, and told us that, "owing to the presence of the rebels, there was not a bean nor a millet-stalk left in that district." Perhaps there were more emigrants than usual owing to this

cause, but every year a large number of men come over. Nor is it to be wondered at, for land is plentiful, and can be had at a very cheap price, and landowners can afford to give good wages, so that coolies can often save as much as 40,000 cash per annum—about £10—a large sum for such people. Early in the afternoon we reached an excellent inn, thirty li from Kin-chow, and having taken up our quarters there, proceeded to dispose of our books as usual.

10th. Up at 4.45 A.M. Crossed a sandy plain and two low ridges, on one of which the book-cart tumbled, but escaped with little damage. We arrived at Kin-chow about 9.30 A.M., and immediately began work; but many of the people were from Tung-chow-foo, in Shan-tung, and had seen our books, or heard of them, and accordingly our sale did not nearly come up to our anticipations; and, to add to our disappointment, when we went over the city, speaking or preaching to the people, we found them not very civil; the boys, who had got hold of some words which they imagined were abusive English ones, shouting them after us. We returned to our inn only to be molested by visitors, young and old, pretending to be interested in our doctrine.

The walls of Kin-chow are in excellent repair, and enclose a large space, but a good portion of it is taken up by gardens, &c. The main-street runs north and south; but the east and west street is not much inferior; the shops are comparatively poor. Like

Foo-chow there is a temple at the cross, but neither in neatness nor respectability of the people, nor in general aspect, can it compare to that city, although in area it is much larger. One of the men connected with the inn, an old man, told us a great deal about minerals in the neighbourhood, but lamented the general degeneracy, and said there were no men of ability willing to embark in any enterprise, all fearing the "mandarin squeezes."

11th. We set off about 3.45 A.M. nearly due east. Our road lay uphill for twenty li, and then we entered upon a fine rolling country, which proved to be the watershed, and from this point we found all the streams flowing eastward. The scenery in this quarter was extremely pleasant; on all sides were fertile fields, here and there pretty hamlets with flowers such as China-asters, balsams, &c., before the doors, and large threshing-floors full of Indian corn, millet, &c. The people seemed well-to-do, were well clad, and busy at their several agricultural employments, and cattle, horses, and asses were grazing in many places. Such scenes continued all the way across to the sea, and about 2.30 P.M. we came upon the old Manchu city of Hung-tsui, a very small ruined mass containing scarcely any inhabitants; and immediately after came in sight of the seaport of Pi-tze-woa. We sent our men to the inn, and having taken a box of books, went down to the main-street; but we were again disappointed: Mr. Thomas had been here on his way from Corea, and had sold books to all

who seemed to care for them. Accordingly we gave ourselves to preaching, and in the course of the afternoon and evening did as much as we could; the people were more civil than at Kin-chow, but not particularly loveable. When the darkness set in, we returned to our inn, wearied and worn-out, as much by disappointment as work.

Pi-tze-woa is a seaport situated on the slopes of a hill which goes down to the sea. The main-street runs east and west, along the edge of the sea, and reminds one very much of Lerwick in Shetland; the streets north and south are up and down hill. There is a good deal of business done here, and there are several large warehouses; but the trade appears second or third rate, as all the things we saw exposed for sale were inferior articles, such as large bundles of second-hand clothes, inferior skins, &c. The harbour is very shallow—the junks were all high and dry when the tide was out—but appears well protected by islets on the east and south; the chief entrance is on the west. There was apparently no great depth of water that I could see near the shore, but of course piers could be carried out, if necessary.

In the course of the evening we found the innkeeper very suspicious of us and unwilling to believe our word; but our assistant helped to allay his apprehension. In consequence of the bad sale at Kin-chow and Pi-tze-woa we had to renew our engagement with the book-cart or hire another. Unfortunately the driver had promised to return his borrowed cart in two days, and could not go

with us, and so I sent the colporteur out to inquire about carts; he returned saying he had hired one at a moderate rate, which was to be at the inn at daylight. Imagining it was all right, I paid the other carter and let him go; but, to my surprise next morning, no cart appeared, and the colporteur having been sent to make inquiries, returned, saying that no carter would go unless they received higher wages than usual, because we were foreigners. We went ourselves to the inn where the carts are, and were amused at their ingenuity in the invention of falsehoods. The head man was a most repulsive personage: I can only describe his appearance as that of a two-legged human red-herring; he was shrivelled, tawny, with small blinking eyes, and looked the very picture of a rascal. He thought he had us in his power, and was determined to make as much out of us as he could. At last we applied to the small mandarin of the place, who manfully tried to assist us, but evidently had no power to do so. Consequently we went off, determined to walk rather than be forced to comply with their demand. We had not gone far, however, before a messenger arrived to tell us that the mandarin had found a cart, and that proper mules would be forthcoming in a short time; the cart arrived, we commenced packing, and proceeded on our way—glad to get off.

Our road lay close to the shore, and the bracing air, the newness and pleasantness of the scenery, served to soothe our ruffled tempers! The rocks were chiefly

sandstone, but the cuttings were rich in veins of granite, indicating the presence of gold. After a few li we crossed a small stream and entered a sandy district. By-and-by the soil became marshy, and we found great numbers of water-fowl, such as snipe, wild-geese, &c., the latter being so remarkably tame that we were for a time under the impression that they were domesticated. We also came upon two or three specimens of the Manchurian crane, and could not but admire the bird as it stalked through the pools in its peculiarly graceful fashion. During the afternoon we crossed celebrated gold-diggings, which extend a considerable distance along the coast, and are about ten miles broad; they have been wrought for some time, but owing to quarrels and a murder last year they were stopped for the present. Just about dusk we forded the Pi-liou-hoh, and then, having passed over a variety of sandy hills, reached a small village, where we put up for the night.

12th, Sunday. Wet day: real west of Scotland weather. In the afternoon we gathered a few of the villagers together and had a service.

On Monday morning we were up at 4 o'clock. The morning was raw, but we started at day-break—road due east, then east by north—and kept along the shore for some distance, and again saw the Manchurian crane stalking solitarily in the marshes. In the morning, to our surprise, we smelt peat-reek, and could hardly believe our eyes when we found excellent peats stacked in yards.

The country all day was of the rolling prairie character, with herds of cattle, horses, asses, and pigs in all directions, and bare-legged herd-boys scantily clad. The country was very sparsely peopled, and at the mid-day halt we could get nothing at the inn but cold sweet potatoes and Indian corn. Wood was scarce, consisting chiefly of willows; though here and there we found the oak-shrub, small firs, the hawthorn, and bramble.

During the course of the evening, as we approached Ta-chang-ho, we crossed a very bad stony ridge, at the foot of which we forded another stream which flows into the Ta-chang-ho, in which the hinder cart stuck fast and detained us for some time. Things righted, we crossed a muddy plain, which got worse as we neared the town, and at last had the satisfaction of reaching an inn long after sunset. The innkeeper, a Tung-chow-foo man, was very civil, and told us that one of his relatives had been baptized. Next morning we were up early and went out to work. The people were extremely supercilious, and their demeanour was hard to bear; we, however, wrought on with poor success till nine o'clock, when we resolved to start. Having mounted our carts, the sale became brisker, and we had the pleasure of being detained for about an hour in the outskirts, selling books and speaking from the shafts.

The town of Ta-chang-ho is situated on the south-west bank of a stream of that name, and is about five miles from the sea. It is a straggling place, but there is a moderately good trade: unlike Pi-tze-woa, it

is frozen up in winter. The inhabitants are chiefly men from the eastern portion of Shan-tung, and had suffered from the red-bearded robbers. Leaving the town we forded the river and entered a fertile plain which was comparatively well wooded, and in which Indian corn was growing in great abundance. We took dinner at the regular inn about 30 li distant; the innkeeper was civil, though his looks were not prepossessing. After dinner we went north by east over a fine rolling country, more fertile than we had found it for several days; the great crop was Indian corn, but we also saw patches of indigo, &c.: as before we found the hawthorn in all directions, yielding plenty of haws. About the close of the afternoon we made Ching-de-tsze, and did some work. This town is another small emporium, and does a moderate amount of trade.

On the 15th we started before the sun was up. Owing to the destruction of a bridge, by our red-bearded friends, we had to retrace our steps some distance, and spent the whole morning wandering over the fields in search of the road to Ta-ku-shan. At last, having made a detour, we alighted on the great highway. We were now in the country of peats *par excellence;* we passed through great peat-cuttings, and saw huge high rows of them built up in the fields, drying: the quality is first-rate. The cuttings were full of water owing to the late rain, and the watchman's house was built of peats—wet peats—we could not help remarking that it is wonderful how much discomfort these Chinamen can

stand; or rather what the human frame can get accustomed to. We dined at a pleasant little village about 30 li from Ta-ku-shan, and after leaving it crossed the Siau-yang-hoh. The country was now a plain, muddy in many places, and as we approached Ta-ku-shan we had to shift about in all directions in order to keep the carts above ground. We found men constructing a new bridge near the town with fine blocks of beautiful granite, which were procured from the mountains on the east. Arriving about three o'clock, we commenced work immediately, had the satisfaction of a tremendous sale, and spent the whole of the next day also in this place, and went over every portion of it preaching and selling books.

The town of Ta-ku-shan is the chief seaport in this quarter of Manchuria. It covers a considerable area, but is very irregularly laid out. There is a large number of huge warehouses well built and stored with goods, indicative of no little wealth. It lies upon the river called the Ta-yang-ho, a stream of considerable importance; it is opposite the town, about 400 yards broad, and was crowded with numerous junks of the second and third order. Large Foo-kien junks discharge at a place 40 li distant, called Loo-tau, outside the bar. We found blocks of wood from Corea, from twenty-four to twenty-eight inches in diameter, that had come down by the affluent of the Ta-yang-ho river which enters that country.

A high rugged hill, crowned with fir-trees and orna-

mented with two temples, overlooks the place, and gives a picturesque aspect to the whole. The people were moderately civil; some tried to pelt me with coal: but an appeal to the better-disposed, and a quotation or two from Confucius with reference to the treatment of guests, soon quieted them: afterwards, however, the same squad tried to get into our room, but were foiled. There were several hundred mounted soldiers from Kirin for the defence of the place; they were Manchus, and by the gift of a book or two, we gained their favour. The mandarins sent to see my passport, and set men to watch me, but were very civil. Both days several people came to the inn persistingly asking if I had any pistols, guns, or powder for sale; at first they seemed to think that the sale of books was a mere trick, but by-and-by were apparently convinced of my honest intentions.

Friday morning, up at four o'clock, and started for Siu-yen. For 35 li our road lay west by south over bare sandy hills, but passing this point the beauty of the scenery made ample amends for former bleakness. Here we entered fine valleys, which continued ever varying till we reached Siu-yen; their sides were covered with all kinds of trees and brushwood, and in many places with a profusion of flowers: we found ferns growing plentifully in the shade of the rocks and roots of trees. We met streams rushing down in all directions, and forming a river up which we wearily made our way: our readers must not suppose that this is a slip of the pen, for we had veritably to ascend the river-bed. Some-

times we made a short-cut across the fields, but at other times were engaged either in jolting over the stones and boulders or in crossing and recrossing the river, which we did I know not how many times. The scenery was charming; but the travelling perfect misery, unless when we were walking; whereas, in other places, travelling was pleasant but the scenery tame. We dined at an inn 50 li from Ta-ku-shan, very picturesquely situated, with a clear limpid stream flowing past, high crags covered with brushwood in front, and mountains receding behind. We found the inhabitants preparing cocoons of the large silkworm, and spinning the thread; they told us that there were quantities of coarse silk produced in the neighbourhood, and also that there were a few mulberry-trees.

After dinner our way still lay up the bed of the river, rolling and jolting terribly. We passed a few hamlets, in one of which we found schools and a good many well-to-do people. The carters took us 20 li out of our road in order to avoid some hill difficult to cross; we were annoyed at this, for we knew carts had gone over that very day, and were the more vexed as it was likely to prevent us reaching Siu-yen early next day and getting our work done before Sabbath. To obviate this we drove on in the dark to an inn some two or three miles away; and next morning started by moonlight and travelled several li before sunrise. Crossing a river we came to the bed of another stream, up which we journeyed, and in the course of the morning we met

many carts heavily laden bound for Ta-ku-shan; and were amused with their long whips, which were like huge fishing-rods, and detonated like the discharges of revolvers: seeing a train of carts coming through the cuttings while the beasts were hid from view, the long whips reminded one of the slender masts of small boats in a heavy sea.

By-and-by we crossed another ridge, and coming on a sandy plain passed a curious conical hill on the road-side having immense boulders stuck in its exposed sides, like big raisins in a plum-pudding. We also observed plenty of wild-fruit such as haws, dog-hips, hazel-nuts, acorns, and various kinds of berries, the common Scotch thistle, bramble-bushes, &c. Again we crossed another stream, and ascended a yet higher plateau, where we met some beautiful weeping-willows of great size. Yet another stream, and we came in sight of Siu-yen, which we reached about noon. Commencing work at once, we sold a large number of books, and reserved preaching till next day.

On Sunday we rested during the first part of the day; having taken a late breakfast, we went out and preached all over the town, but found the people extremely rude and foul-mouthed. The diversity which marks the character of the people in different localities is somewhat remarkable; in certain places we have found them, men and boys particularly, pugnacious, fighting with one another on the least provocation; in other localities their warlike demonstration

towards each other was confined to abuse. In one place their abuse takes one form, and in another a different; each place having its own speciality, so that very often a slight change of district places you amongst a people who show a complete change of manners.

Siu-yen, the city proper, is a small square old Manchu city, with walls tumbled down in several places. Inside are the yamun buildings and the residences of the mandarin followers, and little else except a few paltry houses and huxters' shops; outside are the suburbs where all the business is done: these consist of a street about a mile long and several shorter streets at right angles. There are several large shops, and the houses are in general well built of stone, some of them covered with Manchurian ivy. The place, which lies in a plain watered by a fine clear stream and surrounded on all sides by lofty hills, is famous for its fine marble quarries, some of the products of which are really beautiful. There is a good country trade.

19th. Up at 4.10. Having bought a few specimens of their marble, we started in S.E and E. direction; as usual the bed of the stream was the cart-road. Emerging from this we crossed several ridges and streams flowing S.E., branches of the Siau-yang-hoh, and found rice, cotton, tobacco, and the oak-shrub for the silkworm, in addition to Indian corn and the other common products. As it was a brisk, cold morning—ice was on the streams—we walked a good deal and enjoyed ourselves. We dined at a small inn (60 li), in which

we found a boys' school; the schoolmaster was a Shantung man, not over intelligent, but the boys were bright fellows, and they bought some books. After dinner we pursued our way, crossed the Siau-yang-hoh, a river some parts of which were so deep that the carter had to strip and lead the mules. After passing through some fine scenery, in which we found tall oak-trees, pines, large weeping-willows, and hawthorn, we made Sha-tze-ho, a small market town with two or three stores. In this neighbourhood we found the wild strawberry.

On Tuesday morning we started early, and were enjoying ourselves as well as we could when we found the carters had strayed from the main road. Righting ourselves, we came to some very wild and dreary scenery, with hills bleak and bare, which was succeeded, however, by a rather pleasanter place, where the conical mountains were covered with firs, oaks, &c. By-and-by we entered upon a fine undulating country, with beautiful landscapes, reminding one of wide sea and land views; and, after a little, entered another totally different type of country, viz. ravines with overhanging rocks bedecked with brushwood of varied hues, and flowers of different descriptions; then at last we passed through several gullies in which the water rushed on as in a mill-course. Emerging thence, we came to the Ta-yang-ho river, which winded through the plain. We crossed it twice, and having passed through a marsh, came to Sa-li-tsai, a small village, where we dined at an inn built of fine granite: the innkeeper reared silk-

worms from which is obtained a superior description of the pongee silk. We then crossed a wide mountain-ridge and entered a fine valley, which ran N.E. by S.W., and travelled through it during the remainder of the day. The hill-sides and ravines were covered with firs and oaks of a good size; the mountain-ridges being high, sharp, and bleak. Further on, the hills were conical and covered to the summits with wood; and here we again met ivy, but not that fine velvety kind which prevails at home.

21st. Up at 3.50. This morning we passed through a very fine glen, which extended for several miles, and resembled many in the Highlands of Scotland; so much so as sometimes to startle us by its likeness: there were high hills on either hand, with rocks and crags and brushwood of all descriptions; torrents here and there; a stream flowing in the middle, springs of water bubbling up, rural hamlets built of rubble-stone, stacks of firewood, flocks of poultry—hens, ducks and geese,—plenty of pigs and cattle, willows, hazel-nuts, hips and haws in profusion, many trees hanging with mistletoe, and the wayside covered with quantities of familar grasses. Trudging along, for all was so home-like we could not keep in the cart, we enjoyed the ever-changing aspect of the glen; the delusion being completed by the familiar cry of the pheasant. Altogether the whole country, the feeling of the air—moist and delicious—and the character and occupations of the people, were such as I little expected ever to find on the confines of China.

By-and-by we came in sight of the famous range of hills called the Fung-whang-shan, from which the city takes its name; but as it was our intention first to visit the Gate of Corea, we left the high-road, which was crowded with carts for Ta-ku-shan, and diverging through the fields, struck the hills at a right angle; we then went southwards, parallel to them, on the highway to Corea, where we had the pleasure of meeting many Coreans on their way to Fung-whang-chung, indicating that we had arrived at the right season, and that the market was open. We gave them a few books, which the greater number took readily, but some sent their servants back after our carts to return them. As we drew near the gate our excitement rose, for we expected to see a grand gate-way in keeping with the extent of the country and its famous history; and when at last we reached the village, we asked each other, "Where is the gate?"

Looking in all directions we could see nothing but a few mean houses. "Where is the gate?" we asked of a man we met. "Forward there," was the reply. Failing to see it, we made for the inn, and had a morsel of dinner, after which one of the colporteurs and I went out to our work, and had the satisfaction of disposing of some books; the price of which we reduced to tempt purchasers among the Coreans. Having wrought for some time, I left the man in charge, and went to look at the market and find the renowned gate; the market was really a novelty, containing things little that should be big, and *vice versâ;*

there were ponies for sale little higher than sheep, or rather about the size of a small year-old calf, and the very colour of calves—reddish brown; and bullocks of tremendous size with saddles on their backs, and shoes on their feet, fine animals, surpassing in size, shape, and beauty of action, any cattle I ever saw.

A COREAN. (FROM A NATIVE DRAWING.)

The Coreans were curiosities themselves, with their conical wire hats, their white linen, cotton and silk robes,

and other varieties of costume. They were more civil than I expected, spoke a little Mandarin, and were very inquisitive. They had the famous gen-sing for sale, as well as beautiful cotton wool, coarse silk, Corean rice, &c. One man only was impertinent, and it was with some difficulty that we got rid of him. "But where is the gate? and where are the famous palisades?" I asked. "There," was the reply. "Where?" I asked. "There," again shouted the crowd, pointing to a small house with an opening through it, at the end of the street, not larger than a labourer's cottage at home. "Is that the gate?" I exclaimed. "Why, it is not bigger than a cook-shop!" They only smiled. "Where are the palisades?" I now inquired. "There," shouted the people, directing me to a fence, in bad repair, consisting of a few stakes of wood about three feet high, intertwined with some kind of willow, and which extended only a few yards on the north and south of the house. These were the grand palisades so obtrusively marked in the maps. Going forward to the gate, I found officials, some Chinese and others Coreans, who readily answered my questions, but made up for it by interrogating me.

The country beyond—mountainous and moorland in aspect—was neutral ground, and for 100 li neither Chinese nor Coreans were allowed to settle on it. The opening through the house, which would only allow a moderately loaded cart to pass, was the gate; but in most cases the carts went round the end of the house,

as I was shown. The officials were pleased to hear I was a British subject, and when they found that I was no trader they were less apprehensive than at first; but seeing that my sketching excited their attention, I put my pencil in my pocket, assuring them I was no soldier taking notes of the defences, but a preacher of the Truth. Rejoining my colporteur, I found he had sold a few books, and then, having again preached, we returned to our inn to finish our dinner, with the view of making the city of Fung-whang-chung that night, as we did not deem it prudent to spend the night in that locality. At our request, they brought some ponies for us to see; I bought a pretty young filly for about eleven shillings; it followed the carts like a dog, and is now a joy at home and a curiosity to all. It neither bites nor kicks, goes out and in doors through all the house, lies down on the floor and rolls itself where it pleases, and feeds out of the hand. This race of ponies is peculiar to Corea: they are miniature horses, not like Shetland ponies, and, when well kept, are strong and swift. They are not very well treated in their own country, being kept for carrying burdens across the mountains, and used as asses are in China.

The market is held three times each year—viz. on the third, ninth, and twelfth months of the Chinese year; on these occasions the Chinese meet the Corean traders and barter with them, and the village, which is just a collection of inns, is full of people and busy, but at other times it is comparatively deserted. On our

way to the city we met many Coreans returning, and had the pleasure of giving a few books. The road lay at the foot of the mountains, which run north and south, and it was impossible not to admire the grandeur of the range; in many places the peaks were high, rugged, and precipitous; their lower sides were often covered with firs and brushwood. Near the city a thunderstorm overtook us, which made us hasten our steps, and we were fortunate enough to reach an inn without being very wet.

Fung-whang-chung city has acquired some notoriety as the first city at which the Corean Embassy arrives on its annual visit to Peking, and where the respective officials exchange courtesies. The city proper lies on the north of the town, and is a very small square enclosure, now almost, if not entirely, occupied by mandarin offices. The suburbs are extensive, and consist of one long street, running north and south, and several branch streets. They are larger than those of Siu-yen, and the business is considerably greater. The people were civil and courteous; several Coreans who were in the town came to buy books, but made a great haggling before purchasing; being accustomed to the trickery of the Chinese, I suppose they thought we might be as bad. Our work completed, we left early on the following afternoon on our way home. Immediately on leaving we came on a watercourse, and our road lay along the bed of the stream; in a short time we entered a valley where the scenery was fine, but riding in a cart dreadful.

Having travelled 30 li we reached a rural inn, where we were very hospitably treated.

23rd. Up at 4.10. Our way still lay up the bed of the stream, which flowed eastwards. The hills on the north and the south were increasingly beautiful, and about 11 o'clock we crossed the first mountain range by a zigzag ascent. The view from the summit was magnificent: hills and valleys, woods and streams in all directions. Descending by a similar zigzag, for carts could not come straight up, we dined at an inn on the west side. In reply to our inquiries about the district, we were informed that tigers, cheetas, wolves, and foxes, frequented these hills in winter. There were also pheasants, &c. Resuming our descent, we found another stream running north and north-west, and following its course for some time, we passed through a grand gorge, left the stream, turned round the corner of a hill, went west by north, and soon commenced another ascent; having surmounted this with a great deal of toil, we gained the summit of another range of mountains, and enjoyed a second magnificent view. Looming through the depressions in the mountain ranges we saw ridge rising behind ridge in endless succession for many miles. The sun was setting, the rays crossed the ridges, and thus a most peculiar beauty was imparted to the scene; the whole country looked like some earthen sea solidified in a storm, enveloped in a haze of gorgeous sunlight. But there was more than beauty in the sight—there was information: for it

showed that the prevailing direction of the ranges was north and south, and that there was, therefore, every probability of their being full of mineral treasures.

Pushing on, we gained a very homely inn, where the whole family, men, women and children, all waited upon us. We had very little choice of food to eat—only Indian corn, and when we asked for anything we were answered *à l' Eccossais:*—"How could we expect aught in a mountain valley?" The water for these two days has been remarkably soft, indicating the prevalence of sodium. The mountains were chiefly granite, sometimes of the finest description. Wild berries of several descriptions abounded in the valleys, also immense quantities of mistletoe with fine yellow berries, and hawthorn in all directions. The inhabitants were few, and we saw only a house here and there.

On Saturday morning the road was very creditable for the first part of the journey; the country less rugged, the plains wider, and the country more fertile. About 8.30 we passed two huge distilleries where whisky is made from the large millet. Onwards the country was yet more fertile, and the people more numerous, and well fed and clothed. Among other products we found cotton and tobacco. We dined at a large solitary inn, where there was also a country store, full of articles of all descriptions. Crossing an undulating country we passed through a small village, and again commenced a third ascent up the course of a stream. Easy at first, it gradually became steeper, and

as night drew on we put up at a small inn on the road-side. Here we spent the Sunday, and enjoyed the repose as well as we could, in spite of a most disagreeable landlord, who tried to make as much out of us as possible.

26th. Started early: country still ascending; and to-day we crossed another high range, and then a lower one. We found silk manufactured in this district. During the first part of the journey to-day granite was the prevailing rock, but in the afternoon we met quantities of fine quartz. These hills proved to be the watershed, for henceforth all the streams ran towards the west. To-day we found mistletoe, the Scotch thistle, cranberries, &c. Night overtook us before we reached our destination, and we had four weary miles in pitch darkness; the necessity of crossing and recrossing the stream added to the romance of the adventure, but we would rather have been excused the danger. At last we emerged from the hills and streams, and safely reached Sur-mu-ching, on the skirts of the alluvial plain, where we found a magnificent inn.

Next morning it was wet, but we went through the place speaking and selling as well as we could. Sur-mu-ching is a small market town with many streams in the neighbourhood. Our work being over, and the rain having abated, we set out on a road running westward over a rolling country, in which we passed a great many potteries, and found earthenware of many descriptions for sale, such as baths, basins, &c. Some were

very good, and were sent to great distances. We skirted the city of Hai-chung, and made an inn seventy li from Ying-tsze.

28th. Up early, and with a joyful heart passed swiftly along the fine level road—for the rain had only been local—and reached the port about mid-day. Here we found letters from home, saying that all were well, and then we gave thanks to God for enabling us to complete another arduous journey.

CHAPTER X.

JOURNEY THROUGH THE NORTH-WESTERN PORTION OF SOUTHERN MANCHURIA, EASTERN MONGOLIA, AND CENTRAL AND NORTHERN MANCHURIA.

A Bad Beginning—Sad Intelligence—Pleasant Signs of Spring—Abundance of Iron-stone—A Melancholy Contrast—Imperial Burying-grounds—A Comfortable Funeral Procession—An Insignificant Gate—We stand on Mongol Territory—Character of its People—A renowned Mongol Prince—Mai-mai-kiai—A large Mongolian Market Town.

We embarked on board the Dutch barque *Welhelmina* on the morning of April 14th; had a fair wind all the way, and were at the bar of the New-chwang river within forty-eight hours; but owing to the weather being thick, the pilot did not deem it safe to cross. He offered us, however, a passage in the pilot-boat, which was going direct to the port, and being assured that it would reach the harbour in a few hours, we went on board; little knowing the risk we were running. The wind fell as we were crossing the bar, and we made little way; towards the afternoon we met the runner's boat coming down with fresh pilots, who took possession of our craft, and made us change to theirs—a miserable Chinese

house-boat. After a little the wind became contrary, the night came on, rain began to fall, and as it was positively dangerous to continue to beat up, we came to anchor: not that this was a safe plan, for we were liable to be run down, or, if the anchor dragged, to be dashed against the fish-net stakes to certain destruction; but it was the least of two dangers. Two foreigners and their Chinese attendants had been drowned in a small compradore schooner which had come across from Che-foo only a short time before, and two pilots had also been lost in this way. The rain increased; we dared not sleep, and spent the night in great discomfort and anxiety. The morning was very misty, but we weighed anchor and had the satisfaction of reaching the port about noon, when remembrance of the misery of the preceding night was banished by the kind reception and hospitable entertainment of our friends, Dr. and Mrs. Watson.

The pilot had communicated to us the sad intelligence of the death of Rev. W. C. Burns, and our first hours were spent in learning the particulars of his sad and unexpected decease.

On Monday morning we were up at 4.30, and away to a fair, which is regularly held at a place called Hoo-chwang-tun, where we had the satisfaction of doing some work. The country was just beginning to recover from the effects of winter; the roadsides presented a sprinkling of young fresh green blades shooting out of last year's grass, just sufficient to impart to the roads

and fields a greenish hue; the dockweed was three inches long, and some other weeds, such as dandelion, were just showing themselves. The farmers were busy, some ploughing and others sowing the tall millet. The town lies on undulating ground at the edge of the rising country, and in the gardens the apricot was in full blossom.

We found iron-stone very plentiful, many of the lower tiers of the houses, and the second and third layers of the dykes, being built of it. We also found varieties of good granite.

Returning to the port next day, we recommenced preparations for a long journey, in circuit about 1,400 miles through Eastern Mongolia and Central Manchuria. Having got everything arranged, we set out on the morning of Thursday, the 23rd April. We were not without some apprehensions as to the results of our trip or the reception we should meet with: for, independent of highway robbers, the district was the asylum for all the blacklegs and criminals who escape from justice in north-eastern China; but strong in a sense of duty, we cast aside fear. Though we had travelled the first portion of the road twice before, yet we found it interesting; the season of the year being different. The willows were in half leaf; the birch and elm just bursting their buds, the crows busy at their rookeries, the farmers at work in their fields; wheat 1½ inches in height; and everything looking cheerful. The soil is black clay, but after passing the city of

New-chwang it became drier, lighter, and reddish in colour; and vegetation showed a marked improvement. To-day we met the first wild-flower, and found dandelions and violets in bloom. In the afternoon we came on fine gardens with apricots and peaches in blossom, some in the pink flush of newly opened buds, and others faded into white. Hills, on the east, ferruginous. Next day, crossing the hill near Liau-yang, famous as the seat of the imperial camp during the great siege of Liau-yang when the Coreans held possession of Manchuria, we met the first wild tulip. Country finer still, but roads dreadful. On Sabbath we rested quietly all day at Yen-tai, and on Monday were up at four o'clock; fine morning, with a sharp north wind. Birch in half-leaf, elm in half-leaf, wheat 1½ to 2 inches, hawthorn half-leaf, sedges just rising above ground, iris in blade, 2 inches. Low hills towards the east. In the afternoon we reached Mouk-den, where we were fortunate to find the literary examinations going on; and where we spent the remainder of that day, and the whole of the next, in the sale of Scriptures and books, and preaching the Gospel.

On the second day we visited the eastern and western suburbs, and traversed the greater part of the city, and did a splendid day's work. There was a great stir in the city; literati were walking about in all directions. Many gay carts, escorted by seven, eight, or ten horsemen, rushed hither and thither in all the

pomp of stupid pride; whilst other "swells" were on their feet, swaggering along with bows and arrows, having been trying their skill in archery. Amid the bustle, tumult, and gaiety, a cart-load of criminals appeared, poor starved, unclean creatures in chains, and threw a shade of gloom over the scene—at least, in our minds; they passed through the main-street into the prison, forming a sad contrast to the scene around. While outside the west-gate, selling books, the people began to push and jostle each other, in order to buy: those pushed retaliated; they were commencing to fight, and the matter was becoming somewhat serious, when a policeman mysteriously appeared, as if he had sprung out of the earth, and with a large whip soon quelled the commotion.

29th. Up at 4.15, and left at 5 o'clock. We passed through the northern suburbs, which are large and well to do. There is a pagoda outside the little north gate—a miniature of Liau-yang pagoda. Outside the city, 5 li on the north, stands a lama tomb, of the same shape and character as that on the south side. Ten li from the city we came to the Pe-ling, or imperial burying-grounds, which occupy a large area, and are surrounded by a wooden fence, such as one sees before the offices of high mandarins. The grounds were full of fine old cedars, and a great variety of flowering shrubs, as well as fruit-trees. As the houses and tombs stand in the centre, we could only see their roofs, which were covered with red tiles: it is death

for a native to enter the enclosure. Walking through the outer portion, we passed on towards the north, and met a funeral procession; the huge sedan, in which the coffin was placed, was carried by thirty-four men; carts followed containing the women, who were smoking their pipes, composed and careless, much as though they were out on a day's enjoyment.

To-day we met droves of pigs and donkeys and mules on their way to the southern markets. The country became undulating, and the soil very different from that south of Mouk-den; the farmers were sowing, and the grass, though somewhat advanced, had not yet covered the old straw. Thirty li farther on, we came to a stream, and a large village; and after 10 li more, to low hills with a pagoda on their summit. Passing this, we reached the Liau-ho river, which we crossed at a place where it was about 100 yards wide and five feet deep; there were small junks sailing up and down, as it is navigable up to the port, five li from Tie-ling. Slept at Kieu-dien. Beyond the village we crossed an undulating country, with low hills on both sides. Entered a valley, and had to leave the main-road and make a circuit, owing to the swampy character of the neighbourhood. The country very fertile; people well clad; women strong, large-footed, with rosy cheeks, wearing large long loose robes, and working hard at various occupations, both out of doors and indoors.

About 2.30, P.M., we reached Fa-kwho-mun, one of the chief passes into Mongolia. This town is very irre-

gularly built, lies on the slopes of a rising ground, and presents a curious appearance as you approach it. There are many large warehouses in it, and it has the appearance of doing a good trade. The population numbers 12,000 or so, and we sold an immense quantity of books at good prices. The greater part of the pulse, which comes to Ying-tsze-kow in winter, passes through this place.

May 1st. Up at 4.10. Passed through the town, and out by the north gate, as it was called. This being one of the main passes, and also the chief thoroughfare leading to Peking and the west, we expected something imposing; but, to our infinite amusement, there was no wall, not even a palisade, and only a wooden affair at the end of the street, such as you find at a sheep-pen on the moors of Scotland, which was put to at night with chains, and lifted away in the morning. This was the "pass" into Mongolia; and now we stood on Mongol territory: we had not to wait long for a proof of this; for, just as we went down the incline towards the bare country which stretched before us, we met a Mongol on horseback driving a large troop of horses before him. It is wonderful to see the dexterity with which these men guide their steeds and herd their cattle. We dined at Siau-tah-tsze, where we found a great many Mongols, forming the retinue of the chief who rules over this part of the country; he was visiting the place, with the view of selling land to the Chinese and readjusting the taxation. We did not see him, but

met several of his principal followers, who are just huge children in all their ways, and are easily duped by their astute neighbours. Crossing the ferry over the Liau-ho, which is rather narrower at this place, we noticed that there were two ferry-boats—one belonging to his excellency the Mongol prince. His followers were in a terrible state of trepidation lest we should use the boat sacred to their chief; one man, in crimson jacket and red petticoat, called in terror to his comrades, and they obediently shoved off to the other side.

That evening we reached Kin-kia-tun, a large market-town, in which we immediately commenced our work, and had considerable satisfaction; but by-and-by the crowd got too great, and a number of scamps began to push and make an uproar: so we deemed it prudent to desist. Proceeding on our way, we rested at an inn five li on. Next morning was wet, but fortunately the weather cleared up, and we got off. The country was drier and finer, sprinkled with large villages, and the people were well fed and clad. Dined at Koong-tze-hia, where we found them building a new lama temple, which we visited. The lama temples are unlike the Chinese temples, being square and two-storied. In the afternoon the country became yet finer, and better wooded; willows were common, also the white poplar, weeping-willow, birch, &c. We saw pear-trees in blossom. Made Pa-mien-chung, where we sold many books, and continued at our work till late.

3rd. Sunday. In the afternoon we went out, and

preached all over the place. On Monday morning we passed through the fine country which belongs to the son of San-ko-lin-sin, the renowned Mongol prince who led the Chinese armies against the British during the late war. His son, Po Wang, now rules in his stead, and his palace is about 200 li, or 60 miles, from Pa-mien-chung; it was described as a square house, high-walled, like the temples. The majority of the Mongols in this quarter are soldiers. About midday, we reached Mai-mai-kiai, and did a great deal of work; it is a large market-town, and consists of one main-street of about half a mile, and several branching streets, all having a wooden gate at each end. The population is about 8,000 or 10,000. After leaving this place, we ascended a higher plateau; and, as we now joined another of the great roads leading to Mouk-den, on which huge carts are constantly travelling, the roads were fearful from this point to Kwan-chung-tsze. We had to cross three streams, and saw low hills on the east. We met a coffin being carried to Ying-tsze and the south of China, with the inevitable cock and red flag. Flies abounded for the first time to-day, and the people were sowing millet (large and small), yellow beans, &c. There is no cotton in this district, nor is rice grown; but we were now in the indigo region, and from this time onwards found plenty of it. The winter here begins in October, and ends at close of March.

The colporteur Jen, who was to follow us with books, came up with us on the morning of the 5th, just in

time for the great town of Kwan-chung-tsze; having arrived at which we laboured till dusk, and had a tremendous sale.

Kwan-chung-tsze, which is the centre of the trade in Eastern Mongolia, and the ruling market for pulse, indigo, and opium, lies in a hollow or gentle valley, the hills on each side being merely undulations. It consists of one long street running east and west, and another great street, not so long, going north and south; they form a cross, which is considered the centre of the town. The streets are full of shops of all kinds, but the shops are not fine, and are evidently places where men are intent on making money rather than spending it on external decorations. The population is large, say 60,000 or 80,000. There is no regular wall, only an attempt at a mud fortification; the gates are made of wooden planks, and not formidable; but one huge cannon lay looking out at the north gate. The people were very civil; and when one man threw a piece of mud at my head, the populace instantly showed their disapproval of such pranks. There are 100 families of Mohammedans in the city, who, as usual, were very pleased to see us, and extremely communicative. We found first-rate mutton and beef here.

CHAPTER XI.

JOURNEY THROUGH NORTHERN MANCHURIA, ETC.—*continued.*

A dismal Spectacle—Scotch Scenery in Mongolia—Men in Authority—A crafty Inn-keeper foiled—Cheap Land—The Chinese Lark—We pass the Limits of Cultivation—A Mongol Graveyard—A Royal Messenger—Unappreciated Gifts—A Prince in Debt to an Inn-keeper—A Curious Superstition—Something about Lamas—Education in Mongolia—Mongolian Prairie Ground—A Ferry without Ferrymen—Unexpected Lapwings—Uncouth Officials—A Change for the Better—Wooden Walls *versus* Stone.

May 7th. We left the city next morning about 7.30 or 8 o'clock. Passing out by the north gate, we found the fields in the suburbs full of uncovered coffins, showing that a multitude of strangers inhabiting the city had no place of sepulture, nor the means of conveying their remains to their native districts. Proceeding northwards we found every inch of the country cultivated, and met with some delightful bits of home-like scenery: one view particularly attracted our attention, and had we been blindfolded, and set down in the midst of it, we should have felt sure, on opening our eyes, that we were somewhere in the lowlands of Scotland—the country road with trees on each side, the undulating

character of the landscape, with regular plantations here and there, and many small birds, as finches, &c.; fine meadows, adorned with dandelions, stretching far beyond, on which cattle, and horses, and asses were feeding, boys playing, and willow-catkins flying with the wind,—gave quite a familiar aspect to the scene. To-day we observed swallows for the first time in this journey; also a few flies and mosquitoes. After dinner we had the pleasure of seeing two lamas on horseback, who appeared to be men of some authority, having a haughty and domineering mien as if they felt themselves lords not only of the soil but of all the inhabitants; they were clothed in red, with yellow under-dress, and certainly rode well: we met many such afterwards, of various grades.

8th. Up at 4 o'clock. Just after the carts were packed, and we were starting, it commenced to rain; thinking it would clear up, we went on, but soon found it necessary to make for an inn 30 li distant. Unfortunately, we took the wrong road across the fields and missed it, and as there was no other inn between us and the next city, we had no alternative but to proceed. About 11.30 the clouds began to rise, and we had the satisfaction of travelling in comfort; and it was well the rain ceased, for the country was very marshy, and would have been well nigh impassable had the weather continued wet. A pagoda had long appeared above the horizon, tantalizing us by its apparent proximity; but we had to make many a turn ere we could gain it: however, we reached the city about one o'clock, and immediately

commenced work. The place is called Noong-ngan-chung, and consists of one long and two cross streets. There are several distilleries and some very large warehouses, and a good deal of country business is done in the town. We found several Mongols trading with the shopkeepers, and they stared at us most amazingly; but the people of the town were civil.

Having dined, we spoke of travelling other 20 li; but the innkeeper and the hangers-on were determined that we should stop there for the night, and so told us no end of lies about there being no inn for 40 li. We went out, however, and having satisfied ourselves that there were inns much nearer, and also that we had sold about as many books as we could sell, we ordered the carts to proceed. Fortunately we met a decent young man, a Manchu, riding the same road, who kept us company, and gave us a great deal of information about the locality. He told us that there was a good proportion of Mohammedans in Noong-ngan-chung, and also a few Romanists. Here, as elsewhere in Mongolia, land was very cheap to purchase—about 1,250 cash per mow, or a little less than 2*l*. per acre. The soil was excellent, and produced good crops of cereals, such as millet, tall and short, maize, beans, pulse, &c. Opium was produced all over this district; also indigo. We found the country very pleasant. We were told that there were plenty of pheasants and partridges in the neighbourhood, and also that we were close in the vicinity of the native region of the famous Pe-ling-tze,

or Chinese lark, which has all the specialities of a mocking-bird, and lives among the tall grass on the uncultivated prairies all over eastern Mongolia.

About nine o'clock on the following day we made a town called Ha-la-hai-chung, where we met a Romanist who was under church censure, who gave us some information about his co-religionists and about their station at "Siau-pa-kia-tsze." We found opium cultivated here also, and got a young man to procure us some seed; the people said it was grown in considerable quantities and could be produced much more extensively. Ha-la-hai-chung consists of only a few poor shops, one large distillery, and two or three inns. Having finished work and breakfasted, we again set out, and after 20 li we passed the limits of cultivation and entered upon a huge common, in which there were no trees nor even bushes, but a sea of grass extending on all sides. In the course of the afternoon we descended into a valley with a small stream, which, after a course of six or eight miles, opened out into a magnificent lawn, broad and beautiful.

Just before entering this lawn we passed a few Mongol houses on the roadside, and afterwards a Mongol graveyard with its peculiar mounds and head-pieces—the burial-ground of the head of the tribe and his immediate followers. We next came into full view of the palace grounds of the Koong-wang, the Mongol prince, and the residences of his retainers, and were very much struck with the beauty of the place. The lawn is of considerable extent, comprising at least

400 acres, and is studded with fine old willow-trees; on the west it is enclosed by high ground, which appears like hills, but which, in reality, is only the undulating and water-worn edge of the great plateau. Under the shade of these apparent hills, and embowered among trees, is the palace, a house of no striking appearance, more like an ordinary Chinese merchant's dwelling than a prince's residence; but, of course, a Chinese merchant's premises are a palace to a Mongol. His followers have residences all around, and some more conspicuous than others we found belonged to his secretaries and Chinese and Manchu interpreters. The commonalty live in mud huts, sometimes circular, just like mud tents, but more generally a step advanced and square, with a convex roof, like that of a railway-carriage.

On the east side of the lawn, at the foot of what also appears like a low ridge, flows the famous river Soongari, which we now saw for the first time, and which bounds the plain. The lawn is perfectly level, the grass fine and thick, and there were herds of horses, cattle, and sheep; whilst the picturesqueness of the scene was greatly heightened by the Mongol herdsmen on their well-trained steeds, galloping hither and thither after stray animals in their respective flocks.

Being Saturday afternoon we surveyed the district very leisurely, and then made for the inn on the north of the lawn. Here we met a messenger from the palace awaiting us, who told us he had seen us long before

we arrived, by means of a spyglass the Prince had purchased at Peking; the messenger was very civil, and inquired particularly for the British General who led the forces on to the capital of China. On our asking how he knew him, he replied that he had the honour of being one of the captains of the cavalry who tried to oppose him, and had stood the fire of our guns. We asked him to share a cup of tea, which he very readily accepted, and we chatted for some time. Again and again I went out to admire the beauty of the scene, and could not help feeling that the locality was most admirably chosen, having plenty of water, pasture-ground, fertile soil and hills within small compass: and what more could Mongols desire?

Returning at dusk, we resolved to make an effort to see the Prince, and leave some books with him, on the following day. Early in the morning our valorous friend came again, and we expressed our wish to call upon his Highness; he hesitated, so I sent one of my assistants with my card and copies of the Scriptures and other books. The Prince received my card, and said he would receive me on my return journey; but returned most of the books, saying he could not read Chinese: he, however, kept one in the Mandarin colloquial. After a little he sent a small mandarin, or officer, to return my politeness. The owner of the inn was a Chinaman, who had obtained the privilege of keeping an inn in this locality by the loan of a large sum of money to the Prince. We were told that the Prince was in debt

everywhere, and that none of his creditors could obtain their money.

In the afternoon we ascended the hills on the west side of the town, and observed a great many small white flags flying from the doors and corners of several of the houses, which we were told were, in some cases, intended to protect the inmates from evil influences, and in others to intimate that there was sickness in the house. We saw a great many lamas riding about; and in reply to our inquiries regarding their number, found that one son, and often two and more, in every family, entered the monastery and devoted themselves to the priesthood. The Mongols here, as elsewhere, are a very simple people, ignorant, and highly superstitious; the old women are especially ugly, and the very *ideal* of our conception of witches. There was a school here where Mongol was taught, and also another where Manchu and Chinese were attended to; and we were told that in every "*foo*," or ducal residence, and in each tribe, there were such schools; but elsewhere there were no opportunities of education, nor apparently any desire for it.

We were up before 3 o'clock next morning, as we wished to be early at the ferry, thirty miles distant, and not to have the romance of encamping on the banks of the Soongari for the night. Just after starting, a thunder-storm came on, and we were obliged to put in to a wayside inn; but fortunately the sky soon cleared, and we again pursued our way. The road lay across the

prairies, and our only companions were two Chinamen bound for Tsi-tsi-har. On our way we roused two beautiful turkey bustards—birds we little expected to find in such a place. After travelling 40 li we halted at a Mongol inn kept by a Chinaman, where, seeing a little boy with his head shaven and dressed with great care, we found he was intended for a lama. We could not but compassionate the little fellow, so lively, bright, and pretty. We got excellent milk, and found that here, too, they make butter by boiling the cream and skimming the top. We talked a good deal with the Mongols at this place, and they told us that in this quarter of Mongolia they were all agriculturists, and lived in houses such as those we were in; the nomadic tribes were further west. They also said that the prairie-ground was fertile, but that, except for a few miles in the neighbourhood of settlements, it was wholly uncultivated. We parted with reluctance, but were apprehensive of being too late for the ferry.

The country was undulating grass-land as far as eye could reach, with here and there herds of fine horses. About 2 o'clock we came in sight of the mosque and city of Petu-na, but unfortunately had a long road before us ere we could gain the great ferry. As we approached, the highway became a little less solitary; Mongols driving their clumsy carts, and other carts with cargoes of women, old and young, diversified the scene. At last we reached the ferry, and happily the boats were lying on our side; but the ferrymen were "nowhere,"

so the stragglers about said. We knew what they meant, however: so we gave orders to our carters to put the carts on board themselves. This called forth the expostulation that the wind was too high, and that by-and-by the ferrymen would come, as they were refreshing themselves at a neighbouring village. We told our carters to go on with unyoking; I helped to haul the large boat into position, and we were soon all safe on board. Others who were waiting also put their animals and luggage on the boat; but still no appearance of ferrymen, and it was not till I said I would unmoor the boat, and we would row it across ourselves, that a shout arose, "They are coming! they are coming!" A man in the midst of us took the helm; and in a few minutes the others arrived, and we were speedily on our way. The river was very broad at this point, but very shallow; from shore to shore it was more than a mile, but only averaged three or four feet in depth. There was an island in the middle of the stream, and the current was rather sluggish.

We took a long time to cross, and amused ourselves talking to the passengers. There were several lamas in our company, who were very communicative: one was much more religiously disposed than the others, and employed his whole time counting his beads—still more impressing us with the predominance and strength of the religious sentiment in this race: we have often met them counting their beads while pursuing their journeys. It is sad that they are so uncared-for by Christian

churches, as they form one of the largest families in the world, extending from the Soongari to the Danube: their written language is one, and their spoken dialects present no great dissimilarities. There were several Mongol women among the passengers, some as fresh and good-looking as our country maids at home.

We saw a number of birds to-day, like the lapwing, flying about, but could not believe it was that bird; however, having met them afterwards in the same latitude, we are inclined to think that our conjectures were right.

We disembarked at the gate of the city, and there was a great bustle at the landing; the people crowding to see us. We passed right into the city, and finding a good place for our work, told the carters to leave several boxes of books and proceed to the inn. We had no sooner got the boxes opened, and a few words spoken, than the sale commenced pell-mell; but it was rudely interrupted. Whack! whack! went sticks, and whang! went whips among the crowd, and ugly officials appeared ordering the crowds to disperse, and forbidding any one to buy. We asked to speak a word to the chief man; and when we showed him our passport, he seemed rather afraid, but begged us to desist. We then asked him to take the passport to the yamun, saying we would wait his decision; on this he went off, but as he was long in returning, we recommenced the sale—only, however, to call forth a renewed exercise of the sticks and whips. It was most amusing to observe the manœuvres

of the runners; they made most horrid faces and laid about them lustily, creating a tremendous noise of thrashing; but the noise was made, not on the bodies of the crowd, but on each other's sticks: it was a vigorous species of fencing, the blows falling above the heads of the terrified crowd on each other's weapons. We, of course, again desisted; but by-and-by the small mandarin returned with a permission for us to sell; and when we asked him to state this publicly to the crowd, he immediately complied, telling the people to buy quietly, pay me the full price, and go quietly home; we accordingly sold a large number of books.

At daybreak next morning we visited the mosque which had attracted our attention, at a long distance away, on the previous day. We ascended the tower, and obtained an excellent view of the town, which appeared larger than we expected and much more populous: I should think there would be about 30,000 inhabitants. Here we first saw those stockades and wooden plank walls round their premises which were found everywhere beyond this, indicating plenty and cheapness of wood, and presenting a striking contrast to the mud or stone walls so common in other places. There were other two temples in the town, which we did not visit: one to Yu-whang-shang-ti, and the other to the "God of Riches."

CHAPTER XII.

JOURNEY THROUGH NORTHERN MANCHURIA, ETC.—*continued.*

Off again—The Opium Question once more—A Link between Canada and Mongolia—A Curious Tract of Country—Something complimentary about a Goose—Something uncomplimentary about Mules—Remarkable Civility—Distilleries and Piggeries—A travelled Mandarin—Long Streets—A Fertile Soil—Business rather too Good—Chinese Primroses—Fine Forest Scenery—A Desolate Journey—In Difficulties—A Colporteur in an Awkward Position—A Disappointment—We feel our Way—More Troubles—Civil Farmers—A New Household Custom—Hush-a-by, Baby !—Trout and Rooks, and other Old Home Friends—A Familiar Farmyard Scene—The Goitre in China — A Liberal Mandarin — We fall under Suspicion—The Last Town in Chinese Territory—The Fish-skin Tartars.

SETTING out on our journey, we passed leisurely through the town, up the north street and along the east street and out by the east gate. The shops were all of inferior order, though often well stocked, and, as might be expected, leather-merchants and harness-makers were somewhat numerous. We saw the common bullfinch in a cage. On leaving the walls the country was undulating, and every inch cultivated; wheat $1\frac{1}{2}$ inches above ground. Rain began to fall, and we had to put into a wretched inn 20 li on, the innkeeper of which, a

Manchu, did what he could for our comfort. He told us that opium was produced in the district, and if the mandarins saw it they ordered its destruction; but if it did not come under their notice, nothing was said about it. We dined here, and the rain having cleared off, we again set out, and during the afternoon saw, for the first time, a bird of the *Ortyx* family, which prevails in Canada and Nova Scotia; it is about the size of a large snipe, and has a reddish-brown head: there were not many on this occasion, but afterwards, for several days, they were in large flocks, and absolutely innumerable. They feed on grain, insects, &c., and have all the characteristics of *colins*.

Next morning we found the country cultivated for some distance on each side of the road. By-and-by the soil became wet, and all at once we descended to a lower plateau, crossed a bad swamp, and the ground was more or less swampy till we reached the river La-lin-ho in the course of the afternoon. These plateaus are curious; you come to what appears a range of hills and commence the ascent: you approach the summit, then expect to descend, and to your amazement, you find you are landed on the surface of a huge level country extending in all directions, or (in other cases) you come to the edge of a prairie, and looking down see a vast tract on a lower level at your feet. We were much interested this morning in seeing a species of goose which was new to us; it was about the ordinary size; the back red-brown; the ends of tail and wings,

black; root of tail and wings, white; the head, black and white; the bill, black.

We dined at a village where there were two good inns and some large shops, one of which was a huge medicine-warehouse, and we had the pleasure of selling a number of books. During the afternoon the country was varied with copses of brushwood; consequently there were many small birds of several varieties, such as linnets, grey and green; finches, among which we saw what we thought was the goldfinch, a species of the yellow-hammer, &c. In the swamps there were wild ducks and geese innumerable; also flocks of colins in all directions. About 2 P.M. our cart stuck fast in the mud, and we had a terrible business to get the mules and cart on *terra firma*. These mules are strange beasts; not only wilful and obstinate, but apparently vindictive. Once on a steep hill, with a ravine on one side, the mule in the shafts suddenly stopped stock-still, and then, after apparently meditating for a few minutes, commenced to push backwards towards the ravine; the carter lashed it, the leading mule pulled with all its might, and we plugged the wheels; but backwards and backwards it went, and had it not been that I fortunately got hold of a huge stick and thrust it between the spokes of the wheel and cart, the driver, cart, mules, and baggage, would all have been over the precipice.

Having got the beasts and cart extracted from the mud, we made for the river La-lin-ho, which was about 100 yards wide, deep, and with a strong current, and

crossed at once, as the boat was at hand; the ferrymen were particularly civil, and refused any fare, but, of course, we insisted on their acceptance of the usual sum. The country on the other side was very different to that through which we had passed; the soil dry and well cultivated, and diversified with clumps of trees and hamlets more numerously peopled. There were here several distilleries, with piggeries in the rear. Passing through a fine meadow, we reached the town of Chau-yang-pu at dark, where we found a bad inn, densely crowded. The landlord gave up his sleeping apartments to us, but we had to wait till he cleared out his opium apparatus, and cleansed it of the smell. A small mandarin called upon us, who said he had been at Shanghai, and had seen steamers, and fought against us!

Next morning we made the town of Shwang-shing-pu; it is a large and flourishing place; the east and west streets, and north and south streets, are said to be 5 li long. There are good mud walls round the town, but much unoccupied space within; it is a dreadfully dirty place, about as muddy a town as ever I visited. It is 450 li to Kirin, and 500 li to Kwan-chung-tze; and, being on the great highway, has many large inns. The mandarins sent runners to keep the crowds off, and were very civil, so we spent all the remainder of the day there. The population is said to be 1,800 families.

Passing this place, we found the road bad at first, the country well cultivated and wooded in several localities, soils fertile, farmers planting potatoes without

manure, wheat growing between the drills of last year's millet-stalks, and, again, buckwheat between rows of this year's spring-wheat. Within 18 miles of A-she-hoh, the aspect of the country again changes; it rises and falls, and takes the character of a rolling hilly country; we saw hills in the far east. Twenty li from A-she-hoh we stopped at a good inn, called the "Red Hen Inn;" but the landlord was suspicious of us, and required much persuasion to grant us quarters.

Next morning we were astir by 3.30. There was a cold north-west wind blowing, and ice on the water. Wheat over two inches; dockweed fully out; willow, birch, and elm nearly in full leaf. The country broken, fertile, and pretty. About 6.30 A.M. we reached the city of A-she-hoh, and immediately commenced work. There are about 1,800 families of Mohammedans in this place. Being afraid that our books would not suffice for what yet remained of our journey, till we got a fresh supply from the carts, which were to meet us at Kirin, we left at a little after noon. One and a half miles from the city we crossed the river A-she-hoh, from which the place takes its name; the country still broken in aspect, and hill-tops on north-east covered with trees. At dusk we reached the village of Fei-kuh-pu, where we spent the Sabbath.

18th. Rose at daybreak; sky clear: started at five o'clock. Another stream on east of village, the ferry of which was crowded, and the ferrymen lazy: so that it was not till after an hour's detention we got over.

To-day we came on bunches of true primroses, the first we have met in China. The valleys were highly cultivated, and the rate of produce here was stated to be about twice as great as in Mongolia, viz. 10 mow yielding 20 tau of ku-tsze, or 20 tau of Indian corn, or 15 tau of kauliang, or 3 or 4 tau of wheat, or 15 tau of pulse. In this locality they also produce potatoes, hemp, indigo, and opium. The poultry of this district is particularly fine, and of the same species as at home. In the afternoon the country became charming; we could hardly believe we were in the far East: now passing through a real forest, full of veritable oaks of huge dimensions, interspersed with elm, birch, and willow; then through the remains of burned-down forest, full of brushwood and of hazel-nuts, at whose roots the true primroses and violets lifted their modest heads: anon through a meadow full of wild ducks, or across a moor; ascending and descending; now skirting a hill, then through a highland forest, and across an Ayrshire moor; anon among Yorkshire glens, full of buttercups and the crowfoot's early bell. It was really intoxicating. No one in the far East need go to England for change of climate: he will have abundance of change here.

19th. This morning our way skirted the base of low hills for some few miles, and we came to a village called Kia-pau-djan, where we were advised to buy provisions for several days to serve us till we reached Sansing. We did so, though needlessly, for we could have got

almost all we needed at any of the stations. We descended a hill, forded a rapid river, and ascending, our road lay along the top of a high ridge, from which we had a magnificent view. The country was covered with brushwood, hazel-bushes prevailing; portions of this had been burned down last year, and fine fresh grass was fast springing up. Descending, we gained a village called Nan-tan-kie, where there was a tolerable inn with a disobliging landlord. We were anxious to proceed, and though told that we would not be able to reach the ferry in daylight, that there were many wild beasts, such as wolves, tigers, and bears, we resolved to set out, but soon repented of our obstinacy.

Leaving the village we crossed a small stream and entered a series of valleys, extremely picturesque. But by-and-by the district became lonely in the extreme; not a house was to be seen, nor any indication of human beings: it was the most solitary place ever I was in. A hawk poising in the air, wild-ducks crying in the swamp, a few small birds chirping among the grass, a timid deer raising its head, looking at us, and then bounding away, were the only signs of life that broke the settled solitude: there was not even a breath of wind. My musings were, however, rudely broken in upon, for just as we were emerging from a dangerous stony portion, and imagining all danger was over, my cart upset, and self, mule, baggage, and everything overturned in the field; it was the first and only time my own cart has ever been upset in all my journeys.

Righted again, we passed through no end of meadows; then crossing a stream, my cart stuck fast in the mud up to the axle; it took us an hour and a half to drag it out, and then we had to extemporize a bridge for the occasion. We were hardly over before the book-cart stuck fast, and presently my cart again stuck fast. Having got the vehicles and mules extricated, we soon came to harder ground, and the country before us appeared rising; but the cart-tracks led in a different direction, and took us right to the heart of a dense wood. We were beginning to enjoy the wild-flowers and the luxuriance of the foliage, when we came to a worse swamp than we had hitherto encountered. We halted and examined the place, and progged it with poles to find firm ground; but observing broken poles, branches of trees, and bundles of straw used to support other carts, we decided upon unloading and dragging the carts through empty. All the mules were attached to one cart, and the first cart was pulled through successfully; the second was not equally fortunate: the mules got up to the neck in slush and there they stuck; at last, plunging and splashing, they reached the solid ground: we then dragged the cart backward, and trying another place, got it through.

Meanwhile one of the colporteurs was left to watch the books and baggage; we knew that there were tigers, bears, and wolves about, and he was conscious of his danger, but sat quite composed, with that look of stoical resignation which a Chinaman puts on when in

danger and knows there is no help for it; though right glad was he, after we were over, to join us by jumping across from one bunch of reeds to another with a burden on his back. It was now nearly dark, and we knew not what was before us; but as we were on a cart-road which must have some termination, we went forward.

Ascending a hill—still through a forest—we gained the top, where we expected to get a view which would give us some idea of our whereabouts; but all we could see was the Soongari river gleaming through the trees on the N.W. It was now dark, and having consulted together, it was agreed that the oldest colporteur should lead the way and give notice of swamps, stones, blocks, &c. He accordingly armed himself with a pole which might have done for a jury-mast, and we renewed our journey; up and down, now rattling over roots, now in good ruts, for two or three hours. The forests appeared interminable; fortunately there were no more swamps, for we appeared to be following the ridge of some range of hills. By-and-by we were evidently descending; the Soongari again gleamed clearly out before us, this time not far distant, and we felt sure there would be some resting-place on the bank; and at last we gained the inn called "Foo-kia-dien" not far from midnight, and were comfortably lodged. We found we were on the right road; and the innkeeper received us with the salutation similar in terms to what had been addressed us after a like peril in Honan, viz. that "God's blessing had certainly been on us." He told us that a young

tiger had attacked a cart in open day, a few days previously, and attempted to drag the leading mule away.

Next morning we were ready long before the carters. The scenery was grand; woods in luxuriant foliage, the river a majestic stream, and all things in the joy of opening summer. The ferrymen detained us for a time: they are a lazy, lying set, and pretending the true ferry was further down the stream, actually commenced shouting to supposititious men a mile away. We found the river about 400 yards wide, and of good depth; Russian steamers had passed up and down twice or thrice. Gaining the northern shore, we now stood in Northern Manchuria. We had to make a long detour to escape a huge swamp, extending along the bank some miles; as it was, we lost our way, and often stuck in the mud. After travelling about six miles, we reached a village called Pih-yu-moo, where we dined. Setting out again, we had a pleasant ride, as our road lay in full view of the southern bank of the Soongari; we were delighted to find the hills literally covered with wood up to their summits, and the high peaks far behind also grandly wooded. The country through which we passed was level, with patches under cultivation, but the greater portion pasturage; we saw bunches of mistletoe on trees in several places.

Towards evening it began to rain, and we put into a wayside farmhouse, called "Noo-noo-ho," which also serves for an inn. The people were extremely civil, and gave us the best quarters in the establishment, which

were respectable and clean. Since crossing the ferry we had observed many women in the fields, hoeing and sowing seed, and met them driving carts; they were all particularly healthy and rosy-cheeked, and, in and out the house, busied themselves in a more kindly and womanly way than I have ever seen in China. One new household custom amused us: their infants spent the greater portion of their babyhood in cradles suspended from the rafters; they were so covered up that they could not well tumble out, and when they began to cry, the mother, or elder children, gave the cradle a push, set it a-swinging, and thus hushed the little ones to rest.

On the 21st and 22nd we pursued our way through a pleasant country, abounding in birds of all sorts, and passed a stream called Si-peh-ho, in the eddies of which we saw the trout leaping as at home; whilst on the other side, we found the buttercup and the crowfoot among willow-wands, in countless numbers. Still further on, in the neighbourhood of the village called Ur-djan, we passed through copses in which were multitudes of familiar singing-birds, and, at last, we came on rookéries, and saw the young rooks meeting their parents with their eager hungry cry. Moreover, the houses and their surroundings reminded me of the farm-steadings so frequently met with among the moorland districts at home; here was the large yard full of horses and cattle, with rickety stables and outhouses on either side; the stack-yard behind, whence you heard

the cackle of hens, the crow of the cock, the quack of the duck, the hiss of the goose, the bark of the dog, the grunting of the pig, as it rooted up the ground, and even the chirping of multitudes of sparrows; and out and in at the windows flew the swallows, and their nests—religiously preserved—adhered to the rafters under the eaves. Meadow-lands stretched far before you, hills bounded our northern horizon crowned by oak, birch, and elm, wheat covered many fields, and familiar grasses were crushed under every step. Who could withstand the illusion? Yet this is what any one may see at the beginning of summer, here and in many other places in Manchuria, on either bank of the Soongari.

The people, who are few, are simple in their manners, and about as clean as can be expected; but we found *goître* in several places: one woman greatly grieved us, her head, neck, and body seeming just one mass. Many of the men are expert shots, and, although their guns are matchlocks, they seldom miss, and even bring a bear down with one shot. In the hills at hand on the north, sables are found, and we met several of the common men wearing good sable fur caps.

24th. Starting at 10.30, about 4 o'clock we turned due south, and made for the Soongari and Sansing, which was full in view. A "wun-shoo," or mandarin's despatch, had preceded us, and the boatmen were prepared for our arrival at the ferry: so we went on board at once, and were soon over. Runners from the yamun met us at the shore, and convoyed us to an

inn, which had been engaged for our reception; it was not a very comfortable or clean place, but we were contented. The chief mandarin called, and asked a number of questions; he was a Manchu—a young, active, good-natured man. On leaving, he bade us enjoy ourselves, and said that he would defray all expenses: we thanked him, but said we could not think of taxing his generosity. Next morning we rose early, and immediately commenced work. The inhabitants were suspicious of us at first, but soon gained confidence, and bought many books. Runners from the yamun attended us, as spies, in all our walks over the place.

Sansing stands on the south side of the Soongari, east of Moo-tan-ho and west of Kung-ho, having water on three sides; fine hills lie behind it on all sides but north and north-west. Many of the merchants are natives of Tung-chow-foo and Lai-chow-foo in the east of Shantung. There are sixty families of Mohammedans in the place, and they have two excellent eating-houses; their mosque, partly destroyed by a flood, was now rebuilding. The town, and all public buildings and private residences, are fenced in by the wooden walls which appear so strange to a resident in China, viz. planks let into pillars rising to about ten or twelve feet. The Russians had landed here two or three years previously, and there were reports among the people that this Power was in treaty with the Emperor of China to obtain the town, which is the last in Chinese territory. The place seems to have overflowed

its bounds, for from the hills we could discern several villages away northwards on the northern bank of the river. South of this towards Ningu-ta there are only two villages,—one fourteen miles from Sansing, of about seventy families, and another near Ningu-ta, of about one hundred families.

Among the woods in the north-east and on the south-east bank of Soongari, dwell the Fish-skin Tartars. They are very peaceable, entirely illiterate, live on the proceeds of the chase by fishing, and clothe themselves in the skins of salmon, beaten and finely prepared; we tried to purchase a suit or two of their clothes, but could only manage to get one pair of trousers, the legs embroidered with other variegated pieces of fish-skin nicely coloured. For an account of these and other tribes in the North, see Ravenstein's *Russians on the Amoor*.

CHAPTER XIII.

JOURNEY THROUGH NORTHERN MANCHURIA, ETC.—*continued.*

Chinese Civilization creeping onwards—More signs of bounteous Spring—No Sheep, but yet a Wolf—The cry of the Cuckoo—We lay in a Store of Venison—Cool Boatmen—Ornithological—An artful Pheasant—A rising Town—Home from the Wars—A convenient Stove—A peculiar Method of building Houses—Curious Chimneys—A wretched Gate—The Scotch Thistle and Mohammedan Families—A fallen City—Old Trees rare in China—An interrupted Book-sale—Bibliopoles beware!—Unquiet Times—An inhospitable City—A bad Road but good Scenery—Home from the Wars—Forsaken Cities—A warm Reception—A dishonest Soldier—The Capital of Eastern Mongolia.

THERE being no road to Ningu-ta, whither we intended to proceed, and for other reasons already mentioned, we prepared to return to A-she-hoh. We started about midday, and runners were sent forward to prepare the ferry-boats. Just as we reached the river a thunder-storm broke out, huge hailstones fell, and the wind rose so high, that we thought we should have to return; we waited patiently and employed our time making inquiries about the rivers, and testing the truth of our previous information. The Soongari here is not so broad as at Foo-kia-dien, but of immense depth, with a strong current, and quantities of fish were obtained

from it. The wind having moderated, we soon got over, and made for our former inn 60 li away. Examining the country leisurely, we found it moderately fertile, and many patches away towards the north-east well cultivated, showing that the Chinese civilization was creeping onwards. Here the hawthorn was in bud, sugar-pear in blossom, the willow had shed its catkins, crowfoot in flower, young rooks in the nests; the cuckoo and the plover were heard, and there were plenty of lapwings and wagtails. We saw fine black and brown cattle, good horses, a few asses, but no mules nor sheep, nor did we see any wheat here: strange that there should be no sheep even among the mutton-eating Mohammedans. In the meadows near Ur-djan we again came upon a wolf, which went away slowly and sulkily.

The country now rapidly improves in appearance, and, though only a few days had transpired, there was a marked difference, not only in the vegetation, but also in the liveliness and songs of the feathered tribes. The first thing heard every morning was the cry of the cuckoo, and it continued more or less throughout the whole day. At one of our former resting-places we found the skin of a turkey bustard being preserved, and saw a hedgehog. Towards night on the 26th a farmer came running to our carters and asked if we wished any venison; we were only too glad of such an offer, and went to his house and found a fine antelope just cut up, which he had shot on the day previous; we bought as much as served us all for several days.

On the evening of the 27th we were within 40 li of the ferry at Foo-kia-dien. We got the mandarin at Pe-yü to send a messenger forward to warn the ferrymen, that we might not be detained, and so get through those horrible swamps and woods which had troubled us before, by daylight. He complied, and sent a messenger off on horseback; we followed, imagining that the boat would be awaiting us. To our disgust, however, there was no boat, nor any appearance of one; and when we holloed and made signs, a man came out and coolly told us to wait till they had finished breakfast: there was no help for it, so we waited till the gentlemen thought proper to come.

Gaining the inn on the other side, we were delighted to find that the other road by the banks of the river was open, owing to the waters having fallen several feet; so, having dined, we set out by the northern road, and this afternoon's ride proved one of the most enjoyable of all. The road was very rough at first, as may be imagined, between the foot of the hills and the river; but it all at once became good, and our way lay through fine hard meadow-land, with grass already over one foot high. The trees were as before; wild-flowers plentiful; besides those formerly referred to, we found beautiful foxgloves and several ferns. We met the nettle near a fisherman's house; I stung myself to verify the acridity of its bag and sting. The feathered tribes comprised both land and water fowl; among the former, what appeared to be wild-swans. We saw two varieties

of wagtails, one the common black and white, and the other new to us, with a reddish-yellow belly and white feathers in tail; also a species of thrush with marked tail, many sand-birds, and cuckoos more numerous than ever. Some natives assured us that the cuckoo had its own nest here: we could hardly believe them; and having witnessed two yellow-hammers chasing and crying at a cuckoo, we are inclined to think the habits of these birds are not improved in Manchuria. The natives had nets fixed on stakes, and also portions of the river marked off by poles to drive the fish into their nets. We found many shells on the bank; some huge bivalves five and six inches by seven and eight, many spout-fish shells and mussel shells in the fresh water.

Emerging from the bank, and having gained the other side of the meadows, we again came on the river; where the banks were covered with osier willows, &c. About one hour afterwards we again entered among the hills, where the scenery was very fine, and we heard the cry of pheasants in several quarters, and came on one in the brushwood. It pretended it could not fly: one of the carters rushed after it; the bird ran but badly, and I myself began to think it really was crippled; but, just as the man was on the point of striking it with his whip, of course it rose, amid the laughter of us all. We also saw several hares in the grass. At night we made a village called Peh-tau-ki, or the north Tau-ki, about a mile or so from the Nan or south Tau-ki, from which we started on our way through the woods. Still traversing

a district traversed before, we saw little new, but nevertheless had all our impressions renewed and deepened. The country, seen from the hills north and north-west of Tau-ki, was a fine level land; and the place called Wei-tze-kow, which lies in a hollow amongst mud, seems fast rising into a town of importance: they were building new houses in all directions. We arrived at A-she-hoh on Saturday evening, and spent the Sunday there preaching as usual.

On Monday morning the 1st of June we started for Kirin, and now entered a fresh district. The country broken, but somewhat cultivated, with hills on east running north and south. Seventy li from Kirin we reached the city of La-lin. They were building a good wall round the place and enclosing a large space, much more than was occupied by the buildings. The shops are inferior to those of A-she-hoh. We made for the centre of the town and commenced work; but in the midst of our preaching and sale, mandarin runners interfered and stopped our selling; we moved to another spot and recommenced, when we were again interrupted; so we proceeded on our way. Beyond the city 25 li we crossed by ferry the river La-lin-ho, which is a good large stream, and passed the night at a nice inn in a pretty locality called New-to-shan. Here we found a few sheep with huge tails, the first we had seen for many a day; also the common iris in blossom for the first time this journey.

Next day we started early through a fine undulating

country, remarkably well cultivated in proportion to the number of inhabitants. We passed through several hamlets and two good-sized towns, the first called Ta-ling, the second Ku-yu-shu. Leaving the last we met a general returning from the wars with a grand display of flags, &c. His retinue was very gaudily dressed. The mandarin runners and soldiers in this quarter of Manchuria, who all wear a strip of fur in their caps, domineer over the people more than in China, and seem to have the inhabitants entirely under their power. Here, as well as on the north of A-she-hoh, the inns are somewhat differently arranged to those in the south. The kangs, or hot-brick beds, are on either side of the long buildings as elsewhere; but in the middle of the house is a large brick or mud erection, with a hollow in the centre as large, and often larger, than a full-length bath. On this wood and charcoal are burned, and the hollow is kept constantly full of hot ashes; here kettles stand full of hot water, from which the travellers replenish their teacups, and also pewter-pots of whisky and beer.

One method of building houses struck me as being very peculiar. A wooden frame is first erected and roofed in, then straw twisted into ropes is dipped in mud and hung like yarn on poles close to one another from the cross-planks; the first finished, another line of mud-bearing straw-ropes is hung above it, and so on to the roof. When this frail wall is dry, the whole is plastered over outside and inside, and the house is

completed. Tall wooden shafts, bedaubed round the foot with their unfailing mud, supply the place of chimneys. Such are the tenements in which multitudes live in various districts here, and on the north of this, and in the plains where stone is difficult to procure. One would have thought these frail human swallow-nests too thin for the cold winters, but I suppose the kangs all around inside compensate: moreover, most of the settlers must content themselves with such habitations or none at all; for the majority have little money to spare for the construction of dwellings.

3rd.—Detained till 1.30 by heavy rain: country undulating and fertile. Made the most northerly boundary gate, called Fa-ta-mun; it looked like a wretched cart-shed, with both sides out and the gables of the roof "nodding to their fall:" there was no palisade, only a ditch and willow-trees for a few yards on each side. The wretched gate was indicative of equally wretched quarters, there being within it only one dirty inn, and a collection of broken-down houses and shops; inquiring the reason, we found the place had been sacked by the rebels a few years before. Our innkeeper was a Mohammedan, and, as usual, very communicative; he confirmed all we had previously heard about opium, and further affirmed that it was grown to within 20 or 30 li of Kirin; that about 80 or 100 chang, or 130 to 160 acres, were laid down for the poppy at this village, and that three or five years previously there were none at all. There are thirty families of

Mohammedans here, and a small mosque. We found a few sheep in the neighbourhood.

June 4th.—Started early, and passed through a fine, fertile country; soil, fine red loam: hawthorn and elder-tree in blossom. Passing on we came on a branch of the Soongari, and kept its banks for a short distance, and found the red Scotch thistle growing majestically on its banks. We dined at a small market-town, called Si-lan-ho, where we found ten Mohammedan families; our host was of that creed, and several of his friends had unmistakable western features, being strong, square-built men, with a fine crop of hirsute appendages; we sold a good many books to them and the villagers. Leaving the inn we passed a small stream, an affluent to the Soongari, and in two or three hours reached Oula-kiai; it was once a most important place, the remains of the old city being still visible on the north, but is now diminished to a country town, consisting of one long street running north and south, and a cross-street: there are a number of good shops, and a population of about 5,000. Here, as in every town for several days, we met large numbers of opium-smokers. The ferry over the Soongari is 5 li from this place, and hearing that there was a good inn on the other side, we resolved to make for it: fortunately the boats were on this side, so we got over at once, but found that the inn was 15 li away, which caused us to travel in darkness: having reached the inn, we found it very comfortable.

The country we entered next morning was most beautiful, hilly, well wooded, with a large proportion of fine old trees—rather a rare sight for travellers in China. The entrance to Kirin from the north was very grand; we passed through valleys, then ascended a broken, picturesque country, and all at once Kirin appeared in view lying at our feet, surrounded on all sides by hills of various shape and size. We went to the inn formerly occupied by the late Mr. Consul Meadows, the proprietors of which were very unwilling to admit us, but ultimately yielded. Our book-carts from the port were awaiting us, and our sale of books was at first successful, but towards evening the mandarins interfered; we protested, however, and showed our passports, and were again allowed to go on. Next morning we resumed our work, but men with whips beat the people away; we changed our position, and again were followed by the runners with whips. At last we found a huge empty temple, and resumed work; but to no purpose—the rascals were there, too: we remonstrated in vain. The runners said to our faces that there was no objection to our selling and preaching, and at our instigation they even told the people so; but whenever a man bought a book he was watched, pounced upon, hauled to the yamun, and beaten—some very severely. We saw that there was no use in persisting, for the inhabitants were thoroughly frightened; at the same time we were loth to leave such a city without distributing a sufficient number of books. Thinking that if I left, the colpor-

teurs might be allowed to sell, I returned to the inn, leaving instructions with the two men to remain and sell, if possible; but, if unable to sell, to distribute gratuitously the books they had as rapidly as they could, so that there would be too many people and too great a hubbub for many to be caught. They waited till late in the afternoon, preaching, but without selling any; they then did as they were ordered, and the crowds received the books eagerly: men and boys fled in all directions with them, and thus a good distribution was effected. Meantime, as the crowds inside and around the inn were increasing, and becoming more and more uncivil, I sent to the yamun for men to protect the doors and windows; several soldiers came and quieted the crowds, but it was not till darkness had fallen that we had any peace. We found that our chief enemy was no less a personage than the governor of the province, just home from the capital, who was a very dangerous man; and as he might hinder our work all along the road, and even stop our provisions, we deemed it best to clear out, and so give him no further cause of complaint or annoyance.

Rising early, we went out while the carts were packing, spoke and preached in several places, and also along the streets as the carts passed on; the people heard us civilly, but soon the runners with whips appeared, and we gradually discontinued our public speaking. The population of the city must be about 100,000 or 120,000; of these there are said to be about

2,000 families, or about 14,000 or 15,000, of Mohammedans; they have three mosques, and one portion of the city on the north is occupied entirely by them. Leaving Kirin by the great highway to Mouk-den, we passed through respectable suburbs, and then ascended a hill; and after twenty-five li we came to an inn, where we dined. This inn lay at the foot of the fine pass called Lau-yeh-ling, and we would have remained here, but were too near the city; we accordingly commenced our ascent. The road was bad and difficult, but the woods were glorious; there was a temple on the summit, and from this the prospect on all sides was grand. We found the nettle here, also ferns, wild geraniums, bugloss, pimpernel, speedwell, forget-me-not, and a variety of other flowers.

At Ta-shui-ho the road branches off for Kwan-chung-tsze, in Mongolia, and we were glad to be back within the sound of familiar names. We met a great many soldiers in carts returning from the wars with the rebels in Chih-li and Shan-tung,—not the pleasantest men to meet. To-day we crossed two streams, and sold a number of books at the villages and towns on the way. Mountains on south all day. Rested for the night at Chang-ling.

On the 10th we made the busy town of Yi-toong-ho, where there is a small mandarin. The people were timid, but after a little, and when we were on the outskirts of the town, they bought many of our books. The roads at this place and onward were very much

cut up. We dined and sold at Ta-ku-shan, a village at the foot of a double hill, standing alone on the plain, with low hills on south and north. Towards evening we made Siau-ku-shan, a good village beside a solitary conical hill, with a fine temple on its top. The innkeeper and people more than usually civil.

11th. Pleasant drive this morning. Crossed a stream running N.W.; hills on south; low hills on north. Dined at Ta-koo-kia-tsze. During the afternoon we found many roses in bloom on the roadside, and hills green to their summits, in part cultivated and in part wooded. At night we made Ye-ho, and instead of finding a city, as we expected, found only a straggling village, with little or no trade; questioning the natives about this, we found that the ruins of the old city lay a little to N.E., and it was now deserted entirely. Here we had another illustration of the mobility of the former inhabitants of Manchuria: we have found several such old forsaken cities in our travels—one to the S.E. of A-she-hoh, and another notable one on the north of Liau-yang in South Manchuria.

Next day I was very unwell, and rain falling, detained us for an hour, for which I was thankful. Weather having cleared up, we started and kept the course of a small river, with hills on either hand, covered with beautiful soft green grass up to the very top. Having made 45 li, we stayed and dined; then pushed on to the "pass" before us. Leaving the inn, we entered a valley which ran through an undulating district; forded

a river, on the south side of which we found cotton growing about one and a half to two inches high, then ascended a gentle slope, and reached the gate. This boundary gate, called Wei-yuen-pu, was somewhat more respectable than several others, being in good condition, with a wall on either side about five feet high: there was a guard stationed, and a tax levied. The inn was tolerably good, and the innkeeper extremely civil; Mr. Meadows had been here twice, as also another party of foreigners. This was the scene of an unfortunate accident in which a native was shot unwittingly by one of our countrymen; but the affair had been so well arranged by the Consul, that the people seemed more than usually respectful to foreigners.

Between this place and Kai-yuen the soil was sandy, with hills on east and south; but the country became more fertile as we approached the city. Reaching it about one o'clock, we sold an immense number of books; the people being so eager to buy, that when we retired to dine they were wild to see us, and very civil: we went out several times and preached to them, and they listened with great attention. A terrible fire had occurred only a few days previously, and laid the centre of the city in ruins; this, however, did not seem to affect them much. We would gladly have spent the Sunday in such a city, but experience forbade the attempt; for however civil the people might appear, yet they were so excited to see and hear us that a disturbance of some kind among themselves was sure to arise. Leaving

colporteur Li to sell a few books to people who still wanted them, we moved slowly on with the carts. A blackguard of a soldier, thinking we were off, insulted the colporteur, and tried to take his bag of money; the colporteur left the money, and at once ran after us. We returned, and found the soldier standing trembling by the bag of copper cash, not daring to leave the bag of money nor take it with him; he was very insolent, however, and the people urged us to take him to the yamun, but we knew that this would involve delay.

Emerging from the city we crossed a stream outside the south gate, and after a few li came on the great highway to Mongolia. From this point on to Ying-tsze the roads were literally horrible; we were now on the track of the great carts with eight or ten mules which convey the merchandise to and from the seaport, and in many places to sit in the cart was a species of most exquisite torture.

We rested here the following day, the place being quiet, landlord civil, and rooms excellent, and had many talks with neighbours.

On the 15th we started for Tie-ling. Barbarous roads through a rolling country, and villages with inns every few li; we made the city about eleven o'clock, and found the people civil. There were pretty hills on the south and east; one with a fine pagoda crowning the brow. Work finished, we made forty li, and met several companies of Manchu soldiers returning from the wars;

they were rough, strong fellows, but appeared good-natured.

16th. Country still rolling and soil stony, much less picturesque and fertile than the country further north: hills on the east. Crossed a stream running westwards; ascended to a higher level, and then descended towards Mouk-den. Anxious to get home, we passed through the city, crossed the river, and rested that night in the village on the south side. Next day we were up at daybreak, and went homewards with thankful hearts. On the evening of the 18th June we had the pleasure of arriving at our friend's (Dr. Watson's) house, where we found letters awaiting us, telling us of the welfare of the dear folks at home. We have thus made this journey in fifty-eight days; but had it been at any other season of the year, we could not have done it in less than eight or ten days more, or say seventy days: the length of daylight enabled us to journey from ten to twenty li more every day.

CHAPTER XIV.

JOURNEY THROUGH SHAN-TUNG AND KEANG-SU TO NANKIN AND SHANGHAI.

Innkeepers—Saw-teeth Mountains—Terraced Hills—Millstone Quarries—Civil Landlord—Gold-Streams—Kin-kia-kow—Tsi-mi—Exports of Neu-kow—Donkey-flesh—Civil Reception—European Dinner—Wheelbarrows with Sails—Gothic Cathedral—Villages of One Trade—Ascent of the Sacred Hill—Its Temples and Altars—Bewildering Scenery—City of Confucius—Visit to Duke Koong—Genealogical Tree—City and Tomb of Mencius—The Lah-shoo Tree—Boat-hiring—Various Modes of Fishing—Effects of Civil War—Two Camps—Native Gunboats—Insolence of Boatmen—Religious Fair and Pageants—Tsi-kiang-pu—Whai-ngan-foo—Yang-chow—Chin-kiang—Arrival at Nankin—At Shanghai.

In company with Mr. Markham, her Majesty's Consul, I started on the 24th February from Che-foo for an overland journey to Nankin and Shanghai. Desirous of visiting several portions of the province, hitherto unnoticed by me, we made a zigzag course, and proceeded in the first instance direct for Lai-yang.

The first night we slept at a good inn, near the village of Wang-yuen, and next day we dined at Tautswun, a market-town of some importance. It was market-day, and we had large and attentive audiences, but no sale for our books; the place having been

repeatedly visited by foreign missionaries. Our muleteers were respectable men of their class, but, as usual at the beginning of journeys, we had our initiatory disputes to settle: First, our luggage and books were too many, we must hire more mules; then the innkeeper's charges had to be attended to. Were we not to pay part of the expenses of the muleteers? And was it not the custom for our honourable selves to pay so much for our horses, so much for water they used; so much for room-rent; so much for boiling water, to make our tea; so much for charcoal, to cook our rice; so much to the waiter for bringing it; and so much for the innkeeper himself, for allowing us the privilege of his commodious quarters? He would waive the last particular, as we were great men and friends of his; but he begged us to pity his poor waiters. We knew our procedure here would determine our comfort and the measure of our expenses all along the road, for the muleteers tell everything, and get a percentage of any overreaching; we, therefore, very quickly adjusted matters; sent mine host, with his disagreeable little twinkling eyes, to the right-about, paid our just bill, and departed. We had no further trouble all along the road, except at Tsi-nan-foo, where the innkeeper tried to make some capital out of our visit to the mandarins and their return calls.

Leaving Tau-tswun, we came at once in sight of the Saw-teeth Mountains, at the foot of which the best gold in Shan-tung is said to be found: their jagged

summits vindicate the appropriateness of the name. We slept at Shoo-kia-dien, another market-town. The inn here is worthy of notice, being the best in that region; it is new, spacious, and clean; the chief guest-room is in the inner square—a fine commodious room, with high ornamented roof, furnished with a large and beautiful four-post bed, handsome tables, chairs, and a grand "kang," covered with fine felt; food was served in porcelainware, on japanned trays. The front windows look out on the great yard, and the back windows face a pleasant shrubbery. It being the fifteenth of the first moon, candles were burning, and incense smoking in all directions; and lights outside, on the tombs in the scattered graveyards, gave a strange, weird appearance to the country.

February 26th. Started at daybreak, and crossed the watershed, from which point the streams all flow southward. Our way lay over several low ranges of hills, and then we passed through several vast basins. The country all around is hilly, each hill being regularly terraced. The rocks are varieties of slate, soft and hard; and a species of white sandstone gives everywhere a whitish appearance to the ground. Having passed through this country, we entered a fine valley, full of willow-trees. Here, to the south of the road, are huge sandstone cliffs: one specially riveted our attention; it projected from the others, in shape like an immense tortoise, and had a fine temple erected on its back. On the north side of the road were the famous Lai-yang

millstone quarries; a different formation, showing how abruptly geological characteristics change in this part of China.

The road still lay along the course of the stream; and about two o'clock we emerged into the plain, and soon reached the city of Lai-yang, surrounded by groves of fine trees. It lies in the plain, at the border of the hill country; the walls are in good repair, and the houses have a respectable appearance. There are a great many pailows, or ornamental arches, in the main-streets, and a fair amount of trade is done. The eastern and southern suburbs are comparatively large, the northern and western small. The north and south street is two li, the east and west street about 1½ li long. The soil around is very different to that on the road by which we reached the city; Chinese poplars, handsome cypresses, and many grand groves adorn the landscape in every direction. There was a fair in the city, which gave us an opportunity of seeing and preaching to the country-people, from all directions. Late in the afternoon we made for Shoo-kia-chwang, on our way to Kin-kia-kow. The inn here was rather miserable—only one dirty room, full of rubbish, not much over six feet square; but this inconvenience was compensated by the civility of the landlord: he had quartered foreigners before, and knew all about us.

February 27th. This inn lies in the mining country to the south of Lai-yang; our route, consequently, lay across the hills, which here also are terraced, and where

we found abundance of quartz, marble, and granite, indicating gold. In answer to our inquiries, we ascertained that gold was found in the streams, and especially in a stream 1½ li east of a village called Kiang-wang-dang, which lies 18 li east of the place where we had slept. About 8.30, we crossed the Woo-lung river, a mountain-torrent which bears down immense quantities of sand: the country was much the same as before; we crossed two low ridges, entered a plain, and found the fresh-water deposit in the valley. We dined at a small village, called Dzo-tswun; and leaving this, found the plain widening, and covered with sandy soil. We again crossed the river, now increased by tributaries, and soon came in sight of the sand-hills which lie in front and on the west side of Kin-kia-kow; and here we spent the Sunday.

Kin-kia-kow used to be a seaport of considerable importance, but has been twice visited by the rebels, and is not now likely to rise again. It lies on the north side of a low ridge, exposed to the full blast of the north wind. At its feet is a small creek, nearly dry when the tide is out, in which lie small junks and fishing-boats; large junks of 800 to 1,000 piculs, say 60 tons, cannot come near the place, but anchor six or eight miles away on the opposite shore, under the lee of an eastern island. The town is about 1½ miles long, and has short branching streets; it formerly had nearly 400 warehouses, large and small, but now has not much over half that number. The population is about 4,000 or 5,000: they export

pulse, beancake, oil, and other produce; the imports are opium and Manchester goods. The people were extremely civil, and said, if we came to trade here the place would soon rise.

On Monday morning, 1st March, we left Kin-kia-kow for Tsi-mi, and passed over a country undulating, unfertile, with a great mud flat on the seashore. The villages in this quarter were all sacked by the rebels and the imperial troops; hence the people were few and poor. As we approached Tsi-mi, the country presented a more fertile aspect, and the neighbourhood of the city was very fine; Chinese poplars and willows are numerous; there is one hill on the north and many on the south. The city itself is about three miles in circumference: walls good, gates in recent repair, but the houses rather dilapidated. There were immense numbers of pailows in the main-streets, which formerly formed a perfect vista, and would easily make a fine arcade: a great contrast to the shops, which were mean and poor, and their business of no account. The eastern suburbs are comparatively large, and contain some respectable-looking dwellings. We stayed at an inn in this quarter of the city, and were visited by a very intelligent man of the name of Li, who gave us much information about the place.

On the 2nd of March we set out for Neu-kow, a seaport on the north-east of the Gulf of Kyau-chow. The country is extremely fertile and well wooded; there are some fine views of the Lau-shan mountains, which

rise to a great height, and are famous for their innumerable temples, precious stones, medicinal plants, pears and pigs. We were told that from 20,000 to 30,000 taels, or from 7,000*l.* to 10,000*l.* worth of medicine was exported annually; and that on an average, about 200,000 pigs were killed every year for the Southern markets. The pears are in great repute, and not unlike our jargonelle; bamboos, also, grow here. The chief port for this produce is called Ching-tau, on the south of the promontory, where the water is deep, and at which steamers could call.

We reached Neu-kow by one o'clock. The water is shallow, the harbour poor, the shelter bad, and utterly unfit for foreign trade purposes; the trade also is quite insignificant. The residents all spoke of Ching-tau as a place capable of accommodating steamers and foreign shipping, as there is a good mule-road to it. The road from here to Kyau-chow is 50 li by sea, and 90 by road; owing to the sands, we had to retrace our steps 15 li, ere we struck the highway to Kyau-chow. The country near the sea is unfertile, but possesses several salt-manufactories. We made Ki-hoong-tun, and slept there, and found the people extremely civil. The country undulates slightly. There are plenty of geese, cranes, pigeons, &c.

March 3rd. We crossed a good-sized river, up which the tide flows, about 18 li east of Kyau-chow. We found the people at Kyau-chow much more civil this time than on our former visit, and we preached all over the city.

Our impressions regarding the unsuitableness of Kyau-chow for a foreign port were all deepened: were there railways, and an iron or stone pier run out some three or four miles into the sea, the thing might be practicable, but not otherwise; and when railways come, there are more suitable termini than Kyau-chow.

March 4th. Started for Kau-mi. The country still undulates, and has a fine wheat soil; the autumn wheat was just beginning to revive. The city of Kau-mi has about 7,000 or 8,000 inhabitants. The people eat donkey-flesh in this quarter, and it is publicly exposed for sale. Leaving Kau-mi, we almost immediately crossed the watershed; the country is boggy; but wheat was seen in many places. The next day we slept at Dza-foo, crossed a fine plain, and forded two rivers, viz. the Wei-ho and the Pih-tang-ho. The former divides the country geologically; after passing it the character of the country changed, and towards evening we made the great coal district of Wei-hien. After a miserable night in a roadside inn we left early for Wei-hien. The road was full of traffic in coal; the country fertile, the roadsides studded with extremely fine poplars. Near Wei-hien we met that peculiar fresh-water deposit which prevails in many places in North China; the carts had made many deep cuttings in it, and we found many shells sticking in the perpendicular sides of the roads. We went to the inn which we had occupied on a former visit: the city has been already described. As at Kyau-chow, the mandarins

and citizens were much more civil than formerly. On that occasion they tried to keep us out of the city, stationing two files of armed soldiers at the east gate to oppose our entrance, and commanded the people, on pain of the lash, not to buy books. This time I was permitted to preach all over the city, and had the satisfaction of disposing of a large number of books; on Sunday I again preached at various places over the city, and found many people desirous of purchasing books. When the mandarins heard that the Consul was at the inn, they sent a runner to inquire if he needed aught, and offering their services; but he brought no card, and so could not be received. We looked upon the affair as rather an equivocal compliment.

We started early next morning, and again passed through cuttings in the sand and found the same shells; then through a fine lime district; lastly crossed two streams, and dined at Chang-lo-hien. Here the mandarin had lunch prepared for us, but did not come himself. Leaving, we again passed through cuttings in sand, and here found some curious nodules. Passing on through yet steeper sand-banks, we forded another stream, rather larger than the former, and entering on a fine plain, we found mulberry-trees in profusion: a good deal of yellow and white silk is made in the district.

Next day, early, we reached the city of Tsing-chow-foo. Here we spent the day at our work, and found the people civil and ready to buy our books, although

several persons with books had visited the place before. To-night our esteemed friend, Mr. Wilson, overtook us, to our great joy; he had travelled all the way from Wei-hien, and was rather late in arriving here; but, as we fully expected him, we had a European dinner of four courses prepared for him: and this in the interior of China! Leaving Tsing-chow-foo, we walked through the Manchu town, and met the carts on its N.W. side, then descended through cuttings in the sand, forded a stream, and found many nodules sticking in the sides of the road. Further on, we came on a stream spreading out largely, in whose wide bed were small limestones, which the natives gather and burn in kilns. The rolling and trituration of these stones gave the bed and banks of the river an unpleasant, white aspect. Here we fairly encountered the coal-traffic from Po-shan-hien; there was no end of wheelbarrows bearing coals; many of them had sails, which greatly amused our companions, who had never seen them before. We dined at Ta-shin-dien, and slept at Chang-hien; on the following three days we visited Po-shan-hien, Chi-chwen, and places formerly described. The only novelty we met with was fly-fishing on the Po-shan river with living flies on fine hooks! Many men and boys were engaged in this pastime. On leaving Chi-chwen, we sent the carts round by Chow-tswun and went through a different district, *viâ* Wang-tswun. This part of the country was new to us; fertile, well cultivated, well peopled, possessing many mulberry-trees.

We noticed the sand deposit on the banks of the stream, and here and there we found bones in it protruding from the cuttings. The town of Long-shan is built on this deposit.

We reached Tsi-nan-foo on the 15th, and next day called on Pan-nien-tai, formerly Tautai at Che-foo; he received us politely, and returned our call at the inn during the course of the afternoon, bringing a few presents of dried fruit and sweets. We also called upon the Roman Catholic bishop, and were shown over the schools, orphanage, and new cathedral; this last, a fine building in the Gothic style, is an imposing sight in a Chinese city. The priests were very civil to us, and did what they could to oblige us: the bishop exchanges calls with the mandarins. On the morning of the 17th we went in company with one of the priests to their establishment outside the city, and then visited the magnetic iron-ore district, a few li to the east. The ore appears good and plentiful: another iron-ore district and an old coal-pit lie in the neighbourhood. Since our last visit another wall has been built, embracing the suburbs 50 li round; it is substantial, and was erected in a marvellously short time.

In the afternoon we started for Tai-ngan-foo: near the 30 li village we again met the lake deposit: the river-bed was dry. Limestone is abundant, the walls of houses are built and streets paved with it; troughs for mules, and tablets, are manufactured here and exported. The hill-tops are columnar, and have a

strange aspect, similar to those north-east of Hai-ching in Manchuria.

18th. Went along the course of a river; sand-deposit plentiful: shells sticking in it; crossed two fine old bridges. About 50 li hence we crossed the water-shed, and came on another river flowing south. Part of the road is well paved with oblong hewn stones. We passed a village where nothing but whips were sold; in some other villages only girdles and cotton checked handkerchiefs could be had. Yesterday and to-day we met cart-loads of pilgrims returning from Tai-shan; women, old and young, were huddled together: some of the carts were veritable caravans, or moving houses, thatched with matting, and drawn by six or eight mules. We slept at Shin-tswang-kiau, and early next morning arrived at Tai-ngan-foo, where we obtained a good inn. The people were less opposed to our stay, and more civil in many particulars, but thoroughly disinclined to buy our books; we found that the shop-keepers dissuaded the pilgrims from purchasing, doubtless perceiving that their gains were at stake. We therefore preached as much as we could, and stationed the native preacher at the foot of the Sacred Hill to give Scriptures to *bonâ fide* pilgrims.

Next day, in the afternoon, we all ascended the hill; Mr. Markham walked the whole distance—no small feat. Mr. Wilson took the chair only for a very short way; but my legs, though long, were not tough enough for the task. We reached the summit before sunset,

had some glorious views, slept there that night—a cold, miserable night it was—and descended next day. I have already described the hill as far as I ascended on my former visit, and also referred to the beggars, &c. It being rather earlier in the Chinese year, there were fewer beggars, and the place was much quieter. I have spoken of the fine road, and the expense at which it must have been laid out; but the upper part is steeper and more interesting, and as you get near the summit it is as nearly perpendicular as can be, and yet accessible. Here stairs are cut out of the rock and built in the crevices, and as you ascend you feel as if mounting right into the blue heavens; there are landing-places where the pilgrim may rest, but very narrow, and up and up you must go. At the top a gateway meets you, through which you can see as through a hole into the heavens; it is well named—"Tien-mun," or "Heaven's gate." Passing through this you are not yet at the summit; but proceeding along a road, on the north side of which are houses for refreshment and the sale of incense, you make another gradual ascent towards the east, and then come to the foot of the main temple, where there is a flight of steps; gaining the top you find one peak on your front and another on the east, which are the loftiest, and standing on them you are on the highest elevation in Shan-tung. The view is very fine; the city lies far down at your feet, appearing very small indeed; and the intervening winding precipitous valley, clothed with firs, cypresses, and locust-

trees, is very picturesque. The following enumeration of the various temples, &c. on this hill, will give the reader some idea of the importance and interest of Tai-shan hill and city.

It is thus described in the Chinese map. "The Tai-shan is the chief of the five sacred mountains of China: is buttressed by the surrounding hills; it is full of springs, which pour their waters over the precipices; it gathers the clouds and sends down the rain. Its merit is equal to Heaven, and so is appointed and called Heaven's equal, the benevolent and holy Ruler. It is Lord of this world; and determines births, deaths, misfortune, and happiness; honour and dishonour; things high and great, low and crooked. The peaks are many; and of all places under Heaven, this hill is the most worthy of being visited."

Underneath I have given the names of the chief places, beginning at the summit. The names are sufficiently suggestive, and need no comment. The whole thing is, however, worthy of consideration as a picture of Chinese superstition:—

LIST OF THE STRUCTURES IN TAI-NGAN-FOO, THE SACRED CITY AND SUBURBS.

No.

1 The chief temple on top of hill. In the centre is a pavilion, within which is the "Old Mother;" hence it is vulgarly called the "Lau-mu-miau." This deity is held in great veneration all over the province. Sick people, unfortunate people of all kinds, and especially childless women, go there and burn incense, and pray before her image. This pavilion is very elegant. On our visit there were candles burning before

it, and incense-vases smoking, &c. The house behind is the main building. It is closed all the year round, with only a hole in the door, into which pilgrims cast silver, cash, and other things. Childless women generally cast in old shoes as their offering, and, strange to say, very frequently obtain their wish afterwards. Hence the story of "Goody Two-shoes," which is also current in China. Great processions ascend to this temple on the 18th of the fourth moon, when some one, appointed by the Emperor, opens the main building, and takes possession of all the money and contents, which formerly was given to the priests in the temples. I may also here mention that the "Whe," or religious processions, in Shantung, which are so universal in spring, have this idol as their object. The tiles on the main building are all copper; those on the side buildings are iron.

There are copper tablets on each side of the pavilion 14 feet high, also one incense-vase on each side. The pedestals are ornamented with dragons. The inscription says that the temple was repaired by Kien-loong. The copper and iron tiles have proved too heavy for the rafters, and the place is now all out of repair.

2 A temple sacred to the god of the Tai-shan mountain, called Toong-yoh-ta-di, which means equal to Almighty God. Behind this there is a famous inscription, cut out of solid rock, about 20 feet by 6 feet. The priests often get 20 taels for a single rubbing of it.

3 A temple sacred to Yu-whang-shang-ti, the great Taouist deity. This deity is the active governor of all, and stands immediately under the highest Taouist Trinity, called the San-tsing, or "three pure ones." This temple is on the highest peak.

4 The temple of the god of Spring.

5 The house where the Mandarins sleep.

6 A temple sacred to Confucius.

7 The altar sacred to the North Pole star.

8 The pavilion from which they can see the province of Keang-su.

9 A pavilion sacred to Heaven and Earth.

10 The room where the great Mandarins change their robes preparatory to worship.

11 A platform for gazing at the stars.
12 A pavilion for enjoying the scenery.
13 The house where the Emperor takes refreshment.
14 The gate of the Southern Heavens.
15 The five famous pine-trees, where Sze-whang-ti, the first Emperor of the Posterior Tsin dynasty (B.C. 246—209), sheltered himself from the rain which came down in torrents.
16 No. II. Heaven's Gate.
16½ Huge inscriptions cut out of the solid rock, commemorating the visits of great men.
16¾ The happy three li (or 1 mile), referring to its being level.
17 Another Temple sacred to the god of Tai-shan.
17½ The hill where the Emperor turned his horse's head; he could ascend no farther.
18 The nunnery described below. It is called the palace of Tow-moo, a female divinity, supposed to reside in the Great Bear.
18½ The look-out of the 10,000 genii, or spiritual beings.
19 The cloud tower.
20 The place to which Confucius ascended and then returned.
21 Another Temple sacred to Yu-whang-shang-ti. In this temple there is a priest sitting upright on a table, in his bones. He lived about 120 years ago, and was considered very holy. Some time before his exit from this world he sat down at this table and slowly starved himself to death. Taking less and less food every day he gradually became more and more emaciated till his breath went out, and there he was left sitting as we saw him. He sits cross-legged: his legs and arms are bare bones; the skin, however, and also the nails, remain dry on his hands. A mask, which covers his face, keeps up his human likeness; and there he sits, a ghastly, strange figure. He is considered, as he certainly is, a great curiosity.
22 Temple sacred to the Great Bear constellation.
22½ The palace where the idol of the "Old Mother" resides, when not in procession.
23 The temple of the God of Hades.
24 The great Tai-shan Temple, where the fair is held, and in which the pilgrims may buy all sorts of curiosities, and see all sorts of jugglers' tricks and abominable peep-shows. It occupies a

large portion of the city, and has been described before. The great idol of the mountain resides in this temple, and is called Tien-chi, which means the god equal to Heaven. Originally this god was a man called Whang-fei-hoo, who was a mandarin of the Chow dynasty in the reign of Wu-wang, B.C. 1122–1115, and afterwards deified.

25 The pavilion where the god of Tai-shan may be worshipped at a distance.

26 The chief temple of the god of the city.

27 The Yamun, or offices of the Chi-foo, or governor of the department of Tai-ngan.

27¼ The Yamun of the Show-pei, viz. the military mandarin.

27½ The Yamun of the Chi-hien, or governor of the district.

27¾ The Yamun of the Tsan-tsiang, the highest military mandarin in the department.

28 The examination-hall.

29 The residence of the local examiner, who twice a month examines the literary productions of any scholars who may choose to avail themselves of his help.

29½ The residence of another local examiner.

30 The temple of the star called Wun-chang, who is the god of literature, and worshipped by literary men—originally a man of the Chow dynasty, in the reign of Süan-wang (B.C. 827—781), who was remarkable for filial and fraternal piety. He is said to have undergone seventeen metempsychoses—each time he was a mandarin—and at last his spirit ascended to the star just named—which is a small constellation near the Great Bear.

31 The temple of literature, sacred to Confucius.

32 The temple of the dragon, who rules over the rain.

33 Idolatrous temples, of which those marked (*) are sacred to Kwanti, the god of war, originally a Shan-si warrior of the Posterior Han dynasty, B.C. 221; those marked (o) are sacred to the goddess of mercy, the famous Buddhist deity. There are eighteen of the former, and nine of the latter.

34 The temple sacred to god of horses, of which there are two.

35 The orphanage asylum, for orphans and destitute children.

36 A free-school.

36½ The temple sacred to serpents.

38 The temple of age.

39 The granary. Each "foo" and each "hien" has a granary, but they have all been empty for years.

40 The platform sacred to the star K'hwe-sing, or the constellation of Andromeda,—originally another literary man, of the Tang dynasty, of the name of Tsoong-k'hwei.

41 The temple sacred to the spirits of women who commit suicide after the death of their husbands. The Emperor causes tablets to be placed in this temple in honour of such. There are many who destroy themselves in this way, for this horrible practice is considered a highly respectable action. Each departmental and each district city has such a temple. What a confusion of good and bad in China!

42 A temple sacred to Loo-tsoo, a man of the Tang dynasty, A.D. 618—905, called Li, a "great scholar," and a good mandarin. His son misbehaved, and was slain, together with all belonging to him who could be found. This man (the father, with his mother,) fled and was changed into a genie, and is now worshipped. He can be recalled by magic, and comes and writes on tables, covered by fine sand, or flour, by means of a pencil suspended from the roof. Persons wishing to ascertain their fortune, or the result of any action, often consult him; and there are few places where men are not found who profess to be able to call him forth. Many cities have temples in his honour. Strange, the resemblance between this and spirit-rapping, &c., of modern times.

43 The temple of the god of riches.

44 The temple of the god of fire.

45 A pavilion erected by the people in honour of a good mandarin.

46 The tower from which the mandarins review their troops.

47 The altar on which they sacrifice to the hills and streams.

48 The place where the Emperors of the Tang dynasty, A.D. 618—905, offered sacrifices.

49 The place where the Emperors of the Soong dynasty, A.D. 960—1278, offered sacrifices.

50 The altar of the god of husbandry, viz. Shin-noong, one of the rulers of the Chinese before they came to China, B.C. 2737—2697.

51 A tablet in honour of darkness.
52 The temple of the god of roads, also colours.
53 The temple of the god of husbandry, to which the mandarins proceed in spring, and plough, and offer prayers.
54 The temple of "Fo," the great god of the Buddhists.
55 The place where they sacrifice to the god of rain and wind.
56 The place for the Emperor taking refreshment.
57 The rooms prepared for the Empress washing her face and combing her hair.
58 The library of the books of Heaven, which means the Buddhist classics.
59 A famous spring.
60 The altar of the god of land and grain.
61 An ornamental arch in honour of a good mandarin.
62 The temple of the god of fever.
63 The temple of the planet Venus, beside which there is another spring.
64 The great temple called Ling-ying-koong, which means the palace in which whatever is prayed for is obtained.
65 The temple of the gods of Hades, of which there are two.
66 This pagoda was erected by Wan-li of the Ming dynasty, A.D. 1573—1620, in honour of his mother. On passing through the district, she took a fancy for this spot, and caused her son to promise to erect a temple here in her honour, after her decease. He did so. The temple fell down some time ago, but the pagoda—said to be of iron—remained. The present dynasty built another small temple in lieu of the first.
67 The temple of the god of spring.
68 The temple of the god of earth.
69 The temple of Lau-keun, the founder of Taouism, who flourished in the reign of Kien-wang, B.C. 585, and immediately preceded Confucius.
70 The temple of the god of medicine.
71 The place where they killed the tiger, proving that these animals had once roamed in Shan-tung.
72 The bridge of the genii.
73 The place where they can see the sun emerging from the sea.
74 The bamboo grove.
75 The place where the genii are found.

76 The temple for explaining books and preaching.
77 The famous stone, in shape like a man brandishing a sword.
78 The black-dragon waterfall.
78½ The genii's stone.
79 Great stones showing the columnar character of all the hill-tops around.
80 The "small Pung-lai," referring to an imaginary island in the Eastern Ocean, mentioned in the Buddhist classics; sacred as the abode of Buddhist deities. Hence the Pung-lai-hien in Tung-chow.
81 Temples sacred to the minor Taouist Trinity, called San-kwan-ta-ti, who preside over heaven, earth, and water, and send down good and evil on men.

I have entered minutely into these details, inasmuch as every "foo" city has a like garniture of yamuns, temples, granaries, free-schools, examination-halls, &c.; the population may be few or many, trade great or small, but they all have these various public buildings: *ex uno disce omnes*. A plan of the hill and city gives a very poor idea of the beauty of the place; if the reader, however, causes his imagination to fill the city with streets and shops; the causeway up the hill to the top with rows of beautiful trees on each side; the hills with trees, brushwood, verdure, and rocks piled rugged and threatening, with waterfalls here and there; temples of gaudy colours, and strings of pilgrims, old and young, men and women, marching up in Indian file, with richer men among them, in mountain chairs; small companies sipping tea at the several arches, beggars lying on the road, like bundles of living rags, or animated sores, with beggar-children following each company of pilgrims

—he will have some idea of the bewildering variety of the scene.

The mandarins of this place were anything but civil to our party.

On the 22nd we started for Kio-fu-hien, the city of Confucius. Our road lay nearly due south, first through a fine fertile plain, bounded by hills on the S. E. and W. After travelling about 30 li, we came on an undulating country, full of large and small boulders; passing this, we again emerged into a fine plain, which continued till we reached the town of Ta-wan-kow. Here we dined; and it being market-day, we preached to the country-people, and sold many books. Leaving the town, we crossed the famous Wan-ho river, which had skirted the foot of the eastern hills all the morning. The bridge was of stone, and once very good; the country beyond was undulating and stony. We slept at an inn 40 li from Kio-fu-hien. Next morning we found the country extremely fertile, with many mulberry-trees growing, and the richness of soil increased as we proceeded southwards. By-and-by, we came in view of the large cemetery, where the remains of the great sage and his descendants are buried; at a distance, it looks like a huge plantation surrounded by a wall.

Passing it, we went direct to an inn in the northern suburbs; when having refreshed ourselves, and dressed, we sent our cards to his grace Duke Koong, the lineal representative of Confucius. He kindly invited us to call, and so Mr. Markham went in his mountain-chair,

and Mr. Wilson and I on horseback. We were received with great ceremony at the palace-gate, and after passing through two courts, the Duke received us at the entrance of the third. He led us into the reception-room, and placed Mr. Markham in the seat of honour, on the left, and Mr. Wilson and myself in due order: he then took his seat outside of us all on my left. He asked if we had a pleasant journey, and made several polite inquiries of the like description. We told him we had come to see the country of the great sage, and pay our respects to his representative; that many of our countrymen were acquainted with the sacred books, and appreciated the wisdom displayed in them. Tea was served in the usual way. We sipped it; thanked him for the interview he had kindly afforded us, and assured him if he, or any of his friends, ever came to Che-foo, Mr. Markham would pay them every attention in his power: at which he seemed pleased. We told him of the grand reception the Chinese embassy had met with in America, and assured him that if he thought of visiting America, or England, he would meet with the kindest attention. The new Pacific steamers were then alluded to, and railways came in for a word or two; but he and all his tutors and attendants laughed at the idea of going from Kio-fu-hien to Peking in one day. We then rose to go; as he pressed us to sit, we waited a moment or two, and then departed. He came to the door, and not only did that, but insisted, evidently against the wishes of some of his people, on accom-

panying us to the second court, where he left us, amid much bowing, &c.

When we first put our eyes on him, outside the reception-room, we could hardly believe he was the right man, till we recognized the dark red button on his hat. He is a young man of twenty years of age (twenty-one according to Chinese), short in stature, and, unfortunately, appears to be deformed; thus presenting a striking contrast to his relations and attendants around him, who, like Confucius himself, are large-boned, tall, strong men. He is also a somewhat melancholy contrast to "Heih," the father of his great ancestor and the hero of Peih-yang, who, when the portcullis was dropped enclosing his troops in the hands of the enemy, seized the huge heavy structure, raised it up, and held it by main strength till every man escaped in safety. There was, however, something very pleasant and intelligent in his countenance, which was frank, open, and kindly; that of a young man who evidently would consider the feelings of others, and shrink from wounding their sensibilities. He appeared very happy, and seemed to wish all to share in the pleasure of seeing us, and we felt drawn towards him, and deeply interested in him. No foreigners had ever had an audience with him before, but he said he had seen some foreigners from the balcony. On arriving at our inn, we found an invitation to stay for a few days, and an offer of a large number of presents; we returned our thanks, but said we required to leave next morning. He ordered the magistrate to place

a guard at our inn, and keep the crowd from molesting us.

The Duke is an independent nobleman of the empire, and the next in rank to the Imperial family. The governor of the province has to prostrate himself nine times when he pays his respects; we only made the customary salutation. He has a grant of land from the Emperor of 9,999 king, or about 166,650 acres; this affords him a sufficient income. Eight-tenths of the population of the city are of the same stock as himself; and he has authority over the whole district, although he does not interfere in petty affairs.

After taking luncheon, we went to the grand cemetery, and then back to the Holy Temple of Confucius in the city. Having described these places in a former journey, I need only supply one omission: I forgot to mention in my previous account that the genealogical tree, cut out in the large marble slab in one of the yards, is upside down; the root being at the top, and the branches of the family literally descending—another curious illustration of the contrariety of Chinese ideas. Several of the tutors connected with the palace, and some of the kinsmen of the Duke, met us in the temple, and asked us a great many questions; they said they had seen our sacred books, and read several of our scientific treatises, especially one on geography. We had some lively talk with them, and intentionally prolonged the conversation, as they were extremely respectful, and evidently deeply interested in the acquisition of

knowledge. We made up our minds to send them a copy of all the scientific works in Chinese published by foreigners, and accordingly, on our return to Che-foo, made up a large parcel containing a great number of books, with one copy of the Bible in fine type, the Shanghai Chinese newspaper for one year, the Canton Serial, &c. &c., and sent them through the Tau-tai of Che-foo, with our cards, to his Grace; who, I have no doubt, will be pleased to see them. The study adjoined the reception-room, and we could see many works in the bookcases in that room; giving quite a literary air to the whole place.

Next morning we visited the temple of Yen-tze, or Yen-hwuy, the favourite disciple of Confucius, who died young, to the great grief of the sage; and, as we did not see it on our previous visit, we may describe it here. It is a large, oblong enclosure, the walls being about 20 feet high; there are two side entrances, on the east and west respectively, and one grand entrance on the south: we entered by the west door. The front court is full of cypresses and tablets, and the whole temple has much the same appearance as that of Mencius. The chief thing worth noticing in this temple is the fine white pine, so rare in Shan-tung. The keepers of the temple were very civil, and gave us all the information we needed.

Leaving this place, we proceeded on our way to the city of Mencius, 40 li distant; emerging by the east gate, we came on a large country fair. We asked Mr.

Markham and Mr. Wilson to go on to the other places with a guide; and waiting for awhile with our books, we had the satisfaction of selling a good number, and preaching to attentive audiences.

On the 24th we left Kio-fu-hien, and made for Tsiu-hien, the city of Mencius. The country in this neighbourhood is very fertile, and spring had made some advances; the iris, the violet, the apricot, and dandelion were in blossom, the grass had recovered its greenness, and the autumn wheat had recommenced to grow. A little rain fell, and we put in to a wretched inn on the roadside, where we dined; or rather tried to do so. The village lay in proximity to one of the graveyards of the family of Mencius, in which was the tomb of his mother. We resolved to visit it, rain or no, and also to visit the tomb of the sage himself, which lies 25 li off the road, and which I had not yet seen. The village was full of the descendants of the sage, one of whom agreed to be our guide; so ordering the carts to proceed direct to the city and await us at the great inn, we set out. The tomb of his mother has been already described, and after re-examining it carefully, we made our way eastwards to the other; it was a long 25 li, but at length we sighted the hill.

The tombs are all on the southern exposure, and there is no high wall enclosing it, as in the case of Confucius. A fine double avenue of cypress and yew trees, running due north, led to the gateway; and proceeding

up it, we came on a bridge, at the side of which stood a slab of marble, on which was engraved: "The Holy Mencius' Cemetery." Passing this, we entered another avenue of cypress and yews, or rather a continuation of the former, and then came to the house where the sacrifices were prepared: a small unpretentious building, in which were some tablets of the Ming dynasty. Passing through the house, we came in front of a stone table, 10 feet long by 5 broad, which, alas! was lying broken in the middle; showing how careless his descendants are. Beside this, on one side, stood a small square table, and on the other a vase; a tablet, 8 feet high by 4, standing on a tortoise, was at our right; on the top of the tablet was another slab, ornamented with a dragon, about 6 feet by 3, and on this tablet was inscribed the name of "Mencius." Behind all, and right in front of us, was the tomb, a small hill, rather larger than that belonging to Confucius. The tomb was covered with brushwood, and enclosed in a square wall; on the east was a tablet, erected by Yoong-ching, of the present dynasty, A.D. 1733. The country around was much more picturesque than that where Confucius lies; and is fully taken advantage of in the arranging of the cemetery. Here, as well as at the tomb of his mother, we procured a few seedlings of cypresses and yews, &c., which were safely conveyed to Che-foo. Our curiosity being satisfied, we set off to the city of Tsiu-hien, where our carts were. The country through which we passed was beautiful; the rain had

refreshed everything, and as we crossed some low hills, and came in full view of the great district of Yen-chow-foo, we could not help admiring the richness of the plain. Darkness came on just as we sighted Tsiu-hien; and at last we reached the inn, and found all things right, after wading through mud and water in the south streets of the city.

Next morning, at daylight, we went over the temple of Mencius, and sent our cards to the representative of the family. Alas! the old hearty man we had seen previously had died two weeks before; the family were absorbed in funeral preparations, and so we did not see any of them. After this we visited the temple of Tze-sze, the grandson of Confucius, who is believed to have been the preceptor of Mencius. It lies outside the city, at the south-east corner, and is terribly neglected; the wall was broken down, and no gate to keep out any one. Within a pavilion is a tablet, erected in his honour by Kien-loong, A.D. 1736—1796, and in the temple itself is an image, with small sharp eyes, rather inclined to squint. A wooden table stood before it, with incense-pots, &c.; a figure of Mencius stood on his left hand. The place was converted into a species of farm-house, and we found a dirty family sleeping in the buildings on the west of the enclosure; they came out rubbing their eyes, rather astonished to see such persons within their sacred precincts. We also visited a temple, erected on the spot where Mencius' mother lived, and where he studied. It lies to the west of the Temple of

Tze-sze, and, like it, is going to decay: we found several beggars sleeping in the sacred courts. Here was a tablet, telling that this place had been repaired by Kang-hi, in his fifty-fifth year, A.D. 1717. It was certainly interesting to view all these places, and many reflections arose in our minds regarding the comparative state of China and Europe in those early days, and all the changes that have transpired since, and the part the teaching of these men played in the succeeding ages.

Returning to the inn, we had a sad sort of breakfast, as we had to part from Mr. Markham, who now went straight home to Che-foo. We had thoroughly enjoyed his cheerful society, and had been companions in several rough places and scenes; and though hoping soon to meet again, we yet felt for him in prospect of his lonely journey. We had, however, perfect confidence in his men and the muleteers, and hoped all things would go right. Thus we parted, and Mr. Wilson and I, with our carts, made straight for Loo-kiau, a station on the Grand Canal, where we expected to get boats.

We now entered upon new ground, with all the pleasant excitement which this occasions. A few miles onwards we came upon a religious fair, at which we halted and preached, and sold many books. Passing on, we found soil light but good; many mulberry and date trees, &c. The villages, with high square towers like those in Shan-si, are rather poor, as they had been

repeatedly overrun by rebels. Hills lay on the east of us, running S.W. by N.E., with the high peak of Yih-shan very prominent. As we approached the canal, the country got more marshy, and we came on large flocks of wild geese. For several days we had been meeting wheelbarrows full of peculiarly shaped hay and straw forks, made of one piece of wood, and we wondered where such quantities came from; to-day we found an explanation. Towards evening we came on huge plantations of the lah-shoo tree; it is regularly cultivated in the marshy grounds, and there were thousands in rows, which, at a distance, looked like stockades. The saplings are cut when young, and so bound that they naturally divide into prongs and make a natural fork, both strong and useful, without either cutting or nails. Frames for mules'-backs are also manufactured in the same way from these trees.

Beyond, the country got drier again; wheat was far advanced, dandelions fairly out, and we found great numbers of mulberry-trees and date-trees. We had been looking out for the masts of boats on the canal for some time, thinking we could not be far away, and at last descried what we supposed must be boats on the canal; but our road took a different direction, and when we were at last landed at Loo-kiau, we found it a small town in a creek off the Grand Canal. Fortunately, we reached a fine spacious inn and found a civil host. The place had once been of some importance; the houses were of brick, strengthened by stone, but it was greatly

reduced by floods and rebels, and now presented a very unflourishing appearance. It is called after the kingdom of Loo, famous in Chinese history.

The next day was occupied in finding boats; there being no boats at this place, none nearer than Nan-yang, 18 li away, we sent our servant away at daylight, in company with a guide, to procure one at that place. We waited patiently for the greater part of the day, and at last, about 2 P.M., he returned, bringing a boatman with him. Being assured that the boat was sound and clean, and large, we made our bargain, and hired two small fishing-boats for our books and luggage to Nan-yang. Thankful to get on our way once more, we pulled and pushed down the creek, and soon entered a wide and shallow lake; the wind veered round against us, but the boatmen pushed and pulled, and after a little we left the lake and entered the old canal, a narrow shallow cutting on side of lake. Darkness fell while yet we were far away, but we at last gained the town and found the large boat awaiting us. But such a boat! with patched-up roof mat-covers, through which the wind whistled, ragged sails, a dirty hold in which peas had been conveyed, and no bed, only some straw at the bottom; the captain an opium-smoker, and the crew anything but reassuring. But there was no help for it, and so we put things in as decent order as possible, and had our goods conveyed on board.

On the following morning we rose early and went over Nan-yang. It is a long town, lying along the south

bank of the canal for about 1½ miles, and there are lakes on north and south, so that it is in the midst of water. The place is a military station of some importance; and here we saw, for the first time, those small native gun-boats which are so numerous in these parts. The shops are third-rate, but a large amount of business evidently is done, and the traffic on the canal was considerable in this quarter, although the water was not very deep. At an early hour we commenced work, and sold hundreds of books.

We had one boatman fewer than had been agreed on, and our progress was consequently very slow; there being no wind, we were tracked along the canal, and made 30 li. The next day, being Sunday, we rested for the most part, but spoke to the people along the banks. After leaving Nan-yang, the country, on both sides, was very marshy; in some places entirely covered with water. Fishermen were engaged in all directions, and it was most interesting to observe their proceedings; every conceivable method was adopted for catching fish—*i. e.* with line, net, trawl, hands, and cormorants; some were wading up to the chest, clothed to the neck in raw buffalo-hides, dragging their nets after them—a most extraordinary sight. But the most novel to us was the way they had of frightening the fish into stations where they had fixed their nets, and which were so arranged that when the fish entered they could not get out. Two men occupied a small flat-bottomed boat; one pulled and the other stood at the stern

beating the water with a flat pole and making a great noise; thus they traversed the lakes from morning to night. Such fishermen were in thousands: to give an idea of their number, I may say that we first thought it was the roaring of the distant sea; but as this was out of the question, we inquired of the natives, and then discerned that the noise was caused by thousands of fishermen on the lake beating the waters. The cormorants interested us, as they are not common in Shan-tung; they are melancholy birds, with white strips of colour round their necks like white neck-cloths, and extremely tame: sitting on the sides of the boat till a given signal, they then plunged in and dived, and very soon one or more reappeared with a fish, which they delivered up to their guardian. There were scores of herds of cranes feeding in every direction; they are very pretty, but very shy.

On Monday morning we had a fair wind, which was fortunate, as we had a wide and dangerous lake to cross, and might have been detained for days. Setting sail at daylight, we swept along the canal for a short distance, then left it by a breach in its banks and entered the lake. The entrance was dangerous, inasmuch as there had been no proper way made, but just such as the floods had forced; and the stones which had formerly supported the bank were lying loose and ragged all along the sides. The wind was blowing strong, and the helmsman not being careful, we came thump against the eastern edge and knocked a hole in the stern; providentially it was not a large one, and we got it quickly

plugged. Righted again, away we went among reeds and waterfowl, sailing south-east. A town lay on the north at which we intended to call with our books, but as it would take us off our track and detain us at least three hours, we thought it prudent to take advantage of the wind and get out of the lakes; especially in view of the state of the boat. On we went, therefore, flying before the wind, when we were again landed on an unseen bank where we stuck fast; the boatmen were quite unable to push the boat off, and it required all the strength of Mr. Wilson and myself in addition to move it; at last it yielded, and we were again in deep water. The point of exit now appeared clear in view, and in the course of another hour we had the satisfaction of re-entering the canal, about one o'clock, and landing at a market and seaport town on the opposite shore, called Chi-san-kow.

Here we stayed for a time engaged at our work, and then sailed again. We found good coal here from north of Yi-hien, being put on board junks for the south. The canal now became much wider and deeper, and the current in our favour, and pretty strong: so we made good way, and in the course of two hours reached a large camp called "Han-chwang." Here we met Waters, an Englishman, who had been a long time from Shanghai, and whose friends thought he was dead; we were therefore happy to find him. He was engaged in drilling native troops, and showed us over the place. There were many soldiers here—infantry and artillery, with

camels for the transport of tents, &c.; but the town and country had long been in the hands of the rebels and imperialists, and now was desolate.

Having finished our work we again proceeded onward; the current was still stronger, and sluices were numerous: we had some apprehension at first on shooting the rapids between the sluices, but our boatmen proved better than we expected. The country was rich enough in point of soil, but desolate in appearance, owing to the civil wars, and the people were poor and miserable; for the most part they lived, not in mud-houses, but rather in mud-tents, the framework of the house being kau-liang (tall millet) stems plastered over with mud: good enough, I suppose they thought, to be destroyed by the next regiment that passed. We came to anchor at a ruined village, and passed the night in some apprehension of robbers, who were said to abound. Next morning we sailed early; the country fine, fertile, on both sides, but houses and people wretched as before.

At 3 o'clock we made the town of Tai-chwang, a busy place of some importance. Once it was a good market, but now a fear and a dulness rested upon the people; they had not that brisk lightsome step and cheerful appearance which generally characterize the Chinese population: perhaps the monotony of the country had something to do with it, as well as the presence of their "braves." There were a number of good shops and dwelling-houses; and in one place we saw them spinning silk: carts can come to this place.

The sides of the canal are finely built with stone here, and everything indicated former importance. Having gone over the whole place, and disposed of a good number of books, we returned to our boat with the view of departing, but the boatmen had all left and could not be found; their object was to detain us here all night. They appeared to have some business in the place, but, our work being over, we resolved to go; and knowing that one of the boatmen was hiding and watching our proceedings, we quietly weighed anchor ourselves, and began to move, when the boatmen quickly came to light, and waved to us to stop; as we would not, they got into small boats, and soon were on board, all but the master, who was nowhere. We said he was of little use and we could do without him, and as they moved about very reluctantly, we told them to sit down, for we could manage the boat ourselves, and we again set to work; this brought them to their senses, and they then commenced to pole, when just as we were leaving the suburbs the master appeared in a sanpan, a boat made of three boards, bawling with all his might after us. We then pushed on, and coming to a village called Whang-ling-chwang, five li away, stopped for the night: this proved to be the first village in Keang-su, so that we were now in another province.

On March 31st we started at daybreak, with a strong current; the country was flat and fertile, and we saw wheat everywhere. About midday we made Han-chang, a market town of no great importance; the people were

dull, and trade poor. The canal was very wide at this place, and for some distance both above and below; the water, however, was shallow, and there were several shoals, on one of which we stuck fast. We hired another boatman to help the men, in order that we might get to Yau-wan early in the afternoon and thus save half a day; notwithstanding this we did not reach that town till about four o'clock. Having anchored, I went immediately ashore with our man and books, and told Li, the assistant, to sell from the boat. We went through the town, and took our position in a wide portion of the street; the people were shy at first, but ultimately bought in considerable numbers. We remained till it was quite dark, and then returned to our boat, and had the satisfaction of finding that Li had done well at his place. We were glad to get on board, for the town was one of the most ragamuffin places I ever visited; and no wonder, for the place was infested by those defenders of their country, the irreproachable "braves!"

There were two camps, one on the south and another on the north side of the canal: the former was composed of troops drilled by foreigners, and we had reason to believe that there was an old drill-sergeant of British troops among them, but he did not make his appearance; the other camp was formed of genuine "braves," with whom we managed to steer clear of all altercation. Formerly the town was flourishing, but having been long held by the rebels, was reduced to great extremity, and

the shopkeepers had a timid, distrustful look; but the place seemed to be recovering, judging from a few new houses, and old houses which were being repaired. There were numbers of opium dens, which always give a repulsive aspect to a place, especially in the gloaming. Several of the temples were occupied by the troops, and from the gates the trumpets were sounded, calling the soldiers to their quarters; the night-watches were marked by the firing of guns.

On the 1st of April we had a fine breeze, fair wind, and so went on merrily. Ever after having joined the canal we met numbers of native gunboats, and found them also stationed at all the towns and villages on the way; now there were more than ever: at a small village about 45 li south of Yau-wan we found ten or twelve, and every few li encountered one or two. They vary in size, but average 60 feet in length, and are manned by twenty or thirty rowers; they have also good large sails, and sail rapidly with the breeze; they carry one gun at the stem and another at the stern, and are handy boats, as they pull quickly, and can enter any creek. The boats were clean and tidy; the oars formed a framework at night, over which the men spread an awning, and so made themselves snug.

We went ashore at the village, and found the people civil, but they did not care for our books. We were within a short distance of the former course of the Yellow River, and saw one of the old towers on its banks. Passing on we found the country flat and uninteresting

as before, but fresher, owing to the advance of spring. We walked a long way on the north bank, and found the country-people communicative. Mulberry-trees grew on the south side, and the natives were rearing the silk-worm. We again met men fishing with cormorants.

Returning to our boat we found the master sitting down to dinner, and as his repast often amused us it merits description. The first course was sam-shoo (native whisky) and raw onions; second course, raw onions and sam-shoo; third, rice and fish; fourth, pork and bread; fifth, tea; sixth, nuts or fruit; seventh, down below to his opium. Altogether the scene was worthy of the pencil of Hogarth.

To-day we passed the sluice which communicated with the Lo-ma lake; but there was very little water, and by-and-by we found the lake dry and fields of wheat growing in its basin. After this we passed a fine old bridge called the "Saw-oo-who-kiau," originally of 110 arches, now in ruins. About 1.30 we reached the city of Sui-cheu-hien, which lies on south side of river; not on the north, as in some maps. Going on shore we found the city lay 1½ miles inland, and proceeding onwards we found large suburbs, and at last came to the busy quarters, where a good deal of business appeared to be transacted; inside the walls there appeared to be very little trade. We commenced our work, but found that we had been preceded by a foreigner with native assistants, who could be no other than Johnston, now missing. On this account our sales were few, but we

had the satisfaction of preaching to large audiences. The people were civil, and so were the soldiers; but I could perceive that it was a war-like civility on the part of the latter: two of them attempted to disperse the crowds with violence; I remonstrated, and said that I was only a preacher, and would soon leave the place, on which they disappeared and I saw no more of them.

The preacher Li, who had been unwell for several days, became worse in the city, and could hardly manage to walk; he rested for a little, and then was able to proceed slowly to the boat, and, after a while, he greatly recovered himself. We all returned and gave orders to proceed, but, as usual, the boatmen wished to stay over the night; they had managed so that they were still at dinner when we returned, and asked us most impertinently if we wanted them to go before they had got their food; adding that we were pretty preachers who would not give poor men time to eat. I mention these things to show the character of these men; they are children in many ways, but have all the characteristics of vulgar impudence and the passions of full-grown evil men. After a little they moved on, but most reluctantly and slowly: unfortunately we had hired them by the day. The canal became yet wider, deeper, and finer; from 250 yards to 300 yards in width. We expected to reach a village that evening before sunset, but at length had to anchor in mid-stream; not a very comfortable position in any case, much less where there were so many gunboats about. Nothing, however, occurred,

and at daylight we were again under way; the canal having all the appearance of a fine broad river, with a good strong current eastwards.

Fifty li past Sui-cheu-hien we came on the old canal, which used to go off to Hai-chow; a little way on we came on a second barrier, where all boats were stopped and "squeezed." The wind, which had been contrary all day, now increased, so that the men said they could not drag the boat; we accordingly halted for three hours at the ferry, where the high-road crosses the canal. A train of six or eight carts, from Wang-kia-ying-tsze to Peking, was passing in ferry-boats, two by two, and we had a good deal of talk with the carters and travellers; they were crossing from the north side to the south, and would have to recross the canal at a point further east. There was another custom-house here.

The wind having abated, we pushed on, and soon came to a bend of the canal where the wind was fair, and we set sail: another trick of the men, for the rascals knew that a little more exertion would have brought them to this point. Having made several li with a fair wind, we came to another bend, and found the wind against us; but it was moderate, and we now proceeded by tracking. We expected to make a certain village where we could anchor in safety, but were again brought up at a very lonely spot. The boatmen were more insolent than ever; presuming upon our profession, as poor ignorant creatures generally do, they became very

nearly intolerable, and had we been merchants or others, they would have got what they deserved. Through the night some of the country-people came off to our boat inquiring for some sanpan (a boat made of three boards) which they affirmed had been blown away with the wind. We could not say whether this was a trick or not to ascertain the character of our craft, and who were on board; but we heard the noise, and inquiring what was the matter, they made off.

Next day the wind was light, but soon rose into a good breeze in our favour, and we made good way. The canal still continued broad and deep; the country was fertile, wheat in bunches, butterflies in all directions. We stopped at a military station called Tsoong-hing, where there were plenty of "braves," but little trade; we spoke in different places, and found the townspeople civil. For two days past we noticed a change in the character of the speech; and people, customs, and trade all bore indications of Shanghai.

Returning to our boat, we found the wind still fair and good and went on merrily, as we expected to reach Tsing-kiang-pu about midday, where we had friends and could get another boat; hereabouts, however, the canal suddenly narrowed into about one-third of its width, and on looking out we found ourselves in a current as strong as a mill-race, both narrow and shallow. On inquiring, we were told that there was no offshoot to account for the water running more impetuously; we are inclined to think, however, there must

be some branch off to the old Yellow River. We met water-buffaloes to-day, indicating wet-rice cultivation.

The boatmen about 1.30 shouted out that we had arrived, and pointed to the masts of junks now visible. We soon reached the place: sails were lowered and down went the anchor; but judge our mortification when we found that it was not Tsing-kiang-pu, but a place called Yang-kia-chwang, 18 li away. We told them this was not the place; they said they could go no further. We asked them why? and reminded them that they had agreed to go to Tsing-kiang-pu. They, however, denied their bargain, and said there was no water; but we found there was plenty of water. They then said there were sluices they could not pass; we showed that boats were constantly passing. At last out came the truth: they would have to pay extra "squeezes" on their return voyage if they passed this place. We went to the small mandarins' office, but they were powerless. The head boatman then offered to hire donkeys and take us and our things overland to Tsing-kiang-pu; as there was no help for it, we agreed, and after no end of trouble reached that city long after dark. A very weary anxious journey it was, for we knew that the chances were that the innkeepers would refuse to receive us in such a plight; happily, however, we were well received at the best inn in the place, and obtained most comfortable quarters.

On Sunday, the 4th of April, we rested all day, in our quiet and commodious quarters, with the view of a

long and hard day's work on Monday. In this, however, we were disappointed; for going out next morning very early, taking the trouble to secure an excellent position, and arranging everything for a great day's sale and bustle, we found, to our regret, there was no demand, hardly any curiosity even, and we had the mortification to stand and be gazed at by the passers-by. We changed our locality, but still there was no improvement; the reason was, that the city had been visited before. Hearing of a great religious fair at Wang-kia-ying-tsze, ten li away, we resolved to go there: so went to breakfast, hired donkeys and wheelbarrows for our boats, and set out in company with Mr. Wilson. It being the day called "ching-ming," on which the people sacrifice to the tombs, the crowds were very great, and the road was crowded with pedestrians, men on horseback, some on mules, others on donkeys, and multitudes of women in wheelbarrows: in fact, all sorts of people, on all sorts of conveyances. Our spirits rose; we thought our books would not be sufficient, sent back for more, and hopefully went on our way.

Crossing the bed of the Yellow River, on which wheat was growing, we soon reached the place. The bustle was prodigious; the processions grand; the paraphernalia clean, of good quality, graceful, and evidencing both wealth and taste; the concourse immense. There were four different processions; each made up of all kinds of things—a junk, two or three boats of different sizes, a fine wheelbarrow, donkeys with new gaudy

saddles; then came boys dressed up as girls, and raised on high frames, as if flying in the air; literati, marching very sedately under gorgeous canopies, glancing forth in all the colours of the rainbow; hundreds of men dressed as criminals, in chains; many children in red, with *cangues** on their necks; crowds of men representing sinners; horsemen; more literati, in silks, clean and respectable; idols, and the god of the city bringing up the rear; flags were flying in all directions, drums beating, music squeaking, and tens of thousands of spectators looking on. Everything promised well: so we selected an excellent spot, quite off the road, but in view of the whole pageant; not a person deigned to come near us; by-and-by, at intervals in the procession, a few stragglers came, but we hardly sold a book. We went to a different place, but with no better success; and so, after waiting for some time, we bundled up our books and retired in great disgust.

I should have mentioned that we had called on our friend, the agent of Messrs. Canny and Company, of Chin-kiang; he was extremely polite, and got a boat for us. We had left instructions with our men to have everything on board, accounts settled, and all ready to proceed whenever we should return; they had managed very well, and as soon as our rejected books were on board, we set sail, regretting our non-success and vexed that we had not occupied the preceding day in preaching.

* A square wooden frame, which is fixed round the neck of thieves.

The city of Tsing-kiang-pu is an important place. The city proper lies on the south side of the canal; and consists of one long street running east and west, and one cross street near the west end running north and south, with lanes intersecting it in all directions. There are many large shops, with a good proportion of foreign goods, and evidently a great business done. It has very extensive suburbs; the northern suburbs, built on the north bank of the canal, are at least 2½ miles in length, and contain many warehouses: the agent of Canny and Company has his premises in this quarter. The sides of the canal are well faced with stone; the bridges in present use, however, are very rude, not even draw-bridges, but only planks laid across beams, which are lifted when large junks pass through. There is an immense collection of boats of all kinds, gun-boats, junks large and small, passenger-boats, ferry-boats, and sanpans innumerable. We saw a crow's nest on the top of a large boat, called a "flower-boat," which name indicates a boat full of the worst of characters. The boat we procured was a perfect contrast to our old one—clean, neat, and the men perfectly civil.

At starting we made good way, and rapidly approached Whai-ngan-foo, a few li distant. When in full sight of the city, we came upon a custom-house of a very pretentious character, built on the canal; the officials called on us to stop. At first we did not feel disposed, but at last yielded; they boarded us very officiously, and inquired what we had; we told them to look and see, but

not to detain us. The servants explained who we were; but still they were rather surly, until I told them to be quick, on which they said, "All right," then asked for a foreign newspaper, and left us. This was the famous barrier where certain salesmen in charge of foreign goods in 1868 were so badly treated, and which case Mr. Medhurst managed so well. We went on shore immediately, and commenced work; a large crowd collected, we preached several times, and sold a few books; but a number not at all in proportion to the size of the place, for there had been others before us: still, the sale was satisfactory.

Whai-ngan-foo is a large city, with good walls and imposing gates in good repair; the suburbs being surrounded by a mud wall. The main-street runs east and west, and there are many good shops, but the business is chiefly country and local trade; another busy street runs north and south, and there are several other streets at right angles, of greater or lesser importance. The town seems to be the residence of wealthy people, for there are a large number of good dwelling-houses and an extra proportion of well-dressed men and literati. The boys were rather rude, and the beggars bolder than usual, persisting in following us for alms. There is an interesting pagoda in the north-west portion of the city.

The wind being fair, the boatmen started of their own accord during the night, but the wind rose too high, and we had to anchor; having first passed another

barrier, and heard the officials call and question the boatmen. When morning dawned the wind had fallen and was still fair: we therefore made good way. About nine we passed Pao-ying-hien, a city of large extent, but little trade or population. Sailing on, we arrived at Fan-shin, a large village on the banks, where we sold and preached. An immense quantity of rice is produced in this district, and our boatmen laid in a large supply. The water-buffalo is in common use here.

From this point, southwards, there was nothing but paddy-fields on the east of the canal, and a large lake on the west, on which were many boats of various sizes and descriptions. Onward a little way, we found the mandarins repairing the banks of the canal, and making a sluice on the east side between the canal and paddy-fields; many thousands of men were employed, who were paid at the rate of 100 cash per day, or, say, 6*d.* sterling. The canal is very narrow, and the current very sluggish. We slept at Ma-pung-ngan.

April 7th. The wind being bad, we tracked the boat. We saw lagoons and paddy-fields on the east full of rice, and a lake on the west full of boats and water-fowl. We were glad to see the "forget-me-not" and beans in full blossom. About 9 we made Kau-yeu-chow, an extensive city full of fields! The southern portion and southern suburbs possess a few good shops; but there are plenty of villages with greater trade and population. We stayed for a little and did some work, but found we had

been anticipated everywhere, so that our books were not in great request. There were great quantities of rice here for sale. Passing the entrance to the lake, the canal became wider and deeper. We slept at Shau-pa, 40 li from Yang-chow.

Next day the wind was still contrary. The number of junks increased as we approached Yang-chow, and, by-and-by, we were in their midst, for they lined the canal on both sides for a long distance on the north of the city. There was at the time a large encampment of soldiers here. On reaching this city, now famous as the scene of the outrages which brought Chinese matters again prominently before the British public, we went straight to the residence of the missionaries, and found Mr. Judd and Mr. White at home; they received us very cordially, and showed us all over the residence, where we could still see the marks of violence, and the places which had been patched up. The people were now perfectly civil, and our friends had recommenced operations; their schools were going on: a girls' school and a boys' school for day scholars; they had daily preaching in their chapel, and things appeared very satisfactory, and the missionaries were full of hope. This city—once governed by Marco Polo, and thus doubly interesting—was a very important place; a large portion is in ruins, owing to the rebels, but it seems to be rapidly rising. It is a double city, and has twelve gates; the chief east and west street is five li, and chief north and south street three li in length. There are many large

shops, and a good proportion of foreign ware. The boats and junks were very numerous and from all quarters, as Hoopeh, Honan, and other distant places. A great many soldiers were going about in all directions, and many native gun-boats were stationed in the canal.

Our friends accompanied us to our boat, and we sailed for Chin-kiang. The scenery on the banks is flat and uninteresting; there are not so many lagoons and no lake. Hitherto, the current had been in our favour, but now was against us: it was not the tide, for on making inquiries we were told that the Yang-tze-kiang was high and sent off a portion of its waters, which thus ran up the canal, washed the walls of Yang-chow, and found an exit by a creek which joined it further down on the S.E. At night we gained the town, on the banks of the Yang-tze-kiang, opposite to Chin-kiang. Here the canal makes a turn, nearly approaching to a circle, before entering the river; to modify, I suppose, the rush which might ensue were the junction direct.

Starting at daylight on the 9th, we crossed the great Yang-tze-kiang, and landed at Chin-kiang about 7 o'clock. Here we met with a most hearty reception from Mr. Carney, to whom we had a letter of introduction; he proved to be the grandson of an old friend and neighbour of my father's, which made the meeting all the more cordial. Once more among civilized society, we laid aside all our travelling-clothes, &c., and again rejoiced in respectable apparel. We called on the missionaries

in the city, and had the satisfaction of meeting Mr. Meadows, who told me that a namesake of my own—one of their mission—had the prospect of renting a house in Ngan-king, the capital of the province of Ngan-wei, which I have just heard has been accomplished. I trust they may be permitted to continue there in the performance of their good work.*

Hearing that there was a steamer for Nankin and Hankow expected that night, we made preparations to proceed by her to the old capital of China; she arrived about 9.30 P.M. It was pitch-dark and blowing hard; but as our host provided us with a large strong cargo-boat and crew of fourteen men, we got safely on board the hulk in the Yang-tze-kiang, where the steamer was moored. She proved to be the *Kiang Loong*, Captain Harmon, an acquaintance of Mr. Wilson's, who received us very kindly. Steamers take about six hours against the stream from Chin-kiang to Nankin, so that we arrived there about 4 A.M. The steamer whistled twice, a boat came off from the native custom-house, and we disembarked in the dark. We were taken to the custom-house, which is a small hulk at the junction of the city moat and the river, where we were asked our names and errand, and these proving satisfactory, we were taken in the same boat up the moat under the walls of the city on to our destination. This occupied nearly

* The students and literati created a disturbance at a late Examination; but owing to firm representations on the part of the French and English authorities matters are now moving most satisfactorily.

two and a half hours, when we were landed at one of the east gates, where we procured a guide for Mr. Duncan's house. This occupied nearly another hour; but we had the pleasure of finding our friends all well, and happy to see us. After a hearty breakfast we went and called upon Dr. Macartney at the Arsenal, which stands contiguous to the ruins of the famous Porcelain Tower, and, in fact, is built of the bricks which remain of its ruins. This pagoda must have been a most extraordinary structure; an examination of the bricks, &c. among the ruins showed us that the building must have been, not only carefully planned, but the size, shape, position and number of the bricks had all been minutely detailed and arranged before commencing. The porcelain frontings are remarkably hard; Dr. Macartney told us that his finest instruments could make no impression upon their surface. The tradition of precious stones being built on the walls, and the top ball being gold, were the immediate cause of its destruction by the rebels—a punishment for the lie impudently handed down.

The Arsenal is a very formidable establishment; we found them making rifled cannon of all sizes—some very large—artillery-carriages, shot, and shell, and everything pertaining to war, down even to a machine for making percussion-caps—I know not how many thousand *per diem*. Were the Chinese Government an intelligent body, amenable to reason and the obligations of civilized nations, we might hail these manufactories as a pledge of peace and prosperity, and

deliverance from rebels; but it is impossible to look upon them otherwise than with grave apprehension.

Having taken luncheon with Dr. Macartney, we set out to the Ming tombs, in company with Mr. Duncan and Mr. Reid; having hired four ponies from among the many horses and donkeys which were standing for hire in several places in and about the city. The day looked threatening, but, as our time was precious, we resolved to proceed; unfortunately it came on to rain heavily,—for a short time in torrents,—and continued, less or more, all the afternoon. The Ming tombs are on the same principle as those near Peking, but the scenery is somewhat different; to our taste less picturesque, and the arrangement of the stone figures, guarding the sides of the road, less agreeable. They cannot all be viewed at once, as at Peking, but the idea is the same. The buildings are all in ruins; nothing was standing but the stone elephants, horses, tigers, lions, &c., which would resist a good deal of force, and in whose bodies there was little likelihood of finding gold, or wood. The size of the elephants again struck me—they are each of one piece of granite, and I, on horseback, was a pigmy beside them.

The city of Nankin has been too often described to need description here; suffice it to say that the circumference of the present wall is 96 li, or about 30 English miles, and that it was once a splendid city; but the streets are narrow, and thus have a meaner appearance than those of northern cities. Just now more than

one-half of the city is in ruins; the only portion which appears to be reviving is that inside and outside the south and south-west gates. Hardly one tree is to be seen, all having been cut down by the rebels for fire-wood, and the appearance of the city is dreary in the extreme.

At first Mr. Duncan lived in a half-ruined bell-tower; but now he and Mr. Reid have succeeded in renting two houses, and I trust they will be permitted to labour long and prosperously in this great centre.

We remained until Monday morning, when we parted with our friends, and set out homewards. We expected the steamer *Fusi-yama* to be at the junction about noon; but no steamer appeared, so we went and saw the grand park of artillery which they have got at the entrance of the moat, facing the Yang-tze-kiang: a most efficient defence, but an ominous sign. Dusk came on, and we made preparations to watch for the steamer, as she might come through in the night; we could only get a small boat partially covered with matting, and in this we went with two boatmen—there ought to have been three—and one of the two was a boy. Our provisions had been left at Chin-kiang, and the only food we could get to take on board was a teapot with native tea, and a cake of wheaten bread, nearly three-quarters of a yard in diameter and two inches thick. Thus victualled, we anchored in the river; pitch-darkness fell and a good breeze arose, and there we were tossing about in that sanpan on the huge river, with the

prospect of being up all night. We resolved to watch in turns, but neither of us could sleep; we were so miserably cold, and apprehensive of the consequences of this exposure. At last, about ten o'clock, we thought we saw a light: it became clearer: then two appeared, and, by-and-by, we felt sure it was the steamer. I got a lantern hoisted on a long pole, and stood at the stem, waving it up and down; onward came the huge ship, looming grand in the darkness, with all its bright lights; again and again I waved the pole and lantern. A whistle was heard, showing that our signal had been observed; the steamer slows; we pull alongside, and jump on board, never more thankful in our lives. It is after risks and dangers and fatigues, that the comfort of our commodious steamers is appreciated. We had an excellent cup of coffee, and turned in with the expectation of rising at Chin-kiang at about two o'clock A.M., to take in our servants and luggage, which we had left there; fortunately, they were all awaiting us, and congratulating each other on our safe meeting, we got berths for them, and then retired to sleep again.

Next day we enjoyed the sail down the river to Shanghai, and many and vivid were the reminiscences of former times which rose before my mind, when I used to sail over the same waters, but in very different craft: I regarded this as a promise of still greater progress in future years. Landing, we went to our old friends, Messrs. Bower, Hanbury and Co., where we stayed during our sojourn. Next day, while walking

with Mr. Wylie, two gentlemen met us in the street, one of whom—evidently a new arrival in China, from the cut of his coat and his black hat and rosy cheeks—stepped forward, and asked me, if I knew where Mr. Wylie, of the Bible Society, resided? I said, "This is Mr. Wylie." He then asked Mr. Wylie, if he knew where Mr. Williamson could be found. Mr. Wylie said, "Allow me to introduce you to Mr. Williamson." Thus we met our Irish friends on their way to New-chwang; and I was again and yet more amused to find that Mr. Waddel had left Ireland the very day I left Che-foo, and had reached Shanghai by the mail-steamer only about an hour before me on the day previous.

Shanghai has greatly improved since my last visit; the fine paved streets, gas, telegraph-wires, and velocipedes giving it quite the air of an European city.

Leaving on the 17th by the steamship *Chih-li*, a Clyde-built steamer, formerly called the *Lamont*, we enjoyed the society of Captain Patterson and a large party of friends, and arrived at Che-foo on Monday, the 19th, and found all well and happy. Thanks be to God!

CHAPTER XV.

COREA.

Sources of Information—Boundaries and Area—Mountains—Rivers—Coasts and Harbours—Climate—Connection with China—Character of the Natives—History—Independent Tribes—Corean Habitations—Treatment of Boys' Hair—Peculiarities of Costume—Money—Mechanical Ingenuity—Language—Minerals—Cereals and Fruits—Cotton, Silk, and Paper—Medicines—Varieties of Wood—Animals, Domestic and Wild—Restricted Commerce and Smuggling—Advantages of Opening the Country to Foreign Intercourse.

I HAVE not had the opportunity of visiting Corea, but have seen numbers of Coreans at the Palisade Gate on the borders of the country, have met the annual embassy to Peking, and have had a good deal of intercourse with several Coreans who were on a visit to Che-foo; moreover, I have had information from Chinamen who have visited the country as traders: hence the following observations may be taken as substantially, if not perfectly, correct.

Corea is a peninsula lying obliquely N.W. by S.E., lat. 34° 40′ and 42° 30′, and long. 125° to 129° E., bounded on the east by the Sea of Japan, on the south by the Yellow Sea, on the west by the Yellow Sea and

the Gulf of Pe-chih-li, and on the north by the rivers Ya-lu-kiang and Tu-mun, which separate the country from Chinese and Russian Manchuria respectively.

The area is estimated at 79,414 square miles, exclusive of the numerous islands which crowd its southern and western shores, or more than one and a quarter times larger than Shan-tung, and more than three times larger than Scotland: this may startle some who have looked upon Corea as an insignificant peninsula hardly worthy of consideration. It is a land of mountains, which, as a rule, are higher than those of Shan-tung; many on the seaboard reaching an elevation of from 1,000 to 8,000 feet, according to the measurements of our nautical surveyors. They appear tumbled about in all directions, but both the Chinese and Roman Catholic missionaries coincide in affirming that the prevailing directions of the ranges is north and south, or N.W. by S.E. The loftiest appear to lie on the north between lat. 40° and 42°, where the two great rivers take their rise. The highest mountain known is at the south-eastern extremity of this range, and is called Hien-fung by Europeans, after the late Emperor of China; it reaches the elevation of 8,114 feet; the next attains the height of 6,310, and is called Tao-kwang after that Emperor's father. The valleys are said to be fertile, and the mountains in many parts of the country are often covered to their summits with dense forests.

The chief river is the Ya-lu-kiang, which partly forms the northern boundary, but which is admitted by

all to belong to Corea; it is called the Aye-kiang by the Chinese. It has two main sources; one on the southern slopes of those prodigious mountains from which the Soongari takes its rise, and the other in the north-eastern portion of the peninsula. These unite about lat. 40° 50′, long. 125° 15′ E., and form a stream of large dimensions, having three mouths, the eastern, central, and western. The first is the deepest, and has the strongest current; the central is less powerful, and the western is comparatively small and safe, and is about 150 li, or 45 miles, from the harbour of Ta-ku-shan, the emporium of the timber-trade. The navigation of the eastern branch is interdicted by the Coreans, and Chinamen found attempting to use it are put to death. Sand-banks abound in all directions, and a bar impedes each debouchement; but Chinese assure me that navigation is comparatively easy, and that our large steamers could enter the eastern branch. The river should certainly be explored, as the Chinese assert that it is as deep and wide as the Soongari, and, moreover, is about the only great river still unknown to us: its great valley is extremely fertile and thickly wooded. The second in rank is the Tu-mun, which rises on the eastern slopes of the northern ranges, receives many tributaries, and flows on toward the eastern sea—a great wide river. At the town Hunchun, it is about 300 yards wide in summer, and about 20 feet deep in the centre; at this season it has 5 feet of water on the bar. One great disadvantage pertains to both these rivers—they are frozen

for several months in the year. The river next in importance is that on which the capital stands. It has been surveyed by the French.

The western coast is dangerous, owing partly to strong tides among islands and rocks. The commander of one of her Majesty's gun-boats told me that, on a cruise one summer, he anchored in deep water, and in a few hours found himself in a shallow pool. The Chinese, however, say that there are several deep and well-sheltered havens on the western side. On the eastern coast throughout there is deep water, and not a few most excellent harbours, among which Chosan on the south and Broughton on the north are conspicuous.

The climate is magnificent; for Corea possesses not only all the advantages of hill and dale, and river and sea, but lying in the very mouth of the great Chinese channel, it receives the full force of the south-west monsoon, with all its fertilizing and genial influences. As a consequence, many of its productions reach a maturity and perfection far surpassing that of Shan-tung or North China. The winter is also much less severe, and the summer far more enjoyable than on the mainland.

The country is divided into eight provinces, and these are subdivided into smaller jurisdictions, as in China. The capital is called Seoul by the natives; and King-i-tao by the Chinese. It is in the province of Kiengieto, and has good water communication with the sea. The King, though in a great measure an

independent sovereign, yet recognizes the Whang-ti of China by a yearly tribute. This appears to a great extent voluntary, and I am inclined to believe that, were it not for the material advantages on the part of the Coreans which this embassy enjoys in the way of barter and information, it would long since have ceased.

The people clearly belong to the same stock as the Mongols, Manchus, Japanese, and Chinese. They are shorter than the inhabitants of North China, and darker, but franker and much more like Japanese in their manners; they are a brave people, excellent friends, but dangerous foes. We have had proofs of both these qualities—first, in the way in which the converts stood by the Roman Catholic priests in their evil hour, hiding them and risking their lives for them, and, finally, succeeding in conveying those who remained after the general massacre safely to Che-foo; and second, in the determined and successful stand they made against the French, who tried to punish them for these dreadful murders, and the spirited way in which they have repelled several other descents—among others, the late visit of the Russian gun-boat. The careful conveyance of shipwrecked mariners to Newchwang, and the destruction of the "*General Sherman*," which went into their river armed to the teeth, also illustrate their character. Judging from what I have seen of them, I like them, admire their pluck, and anticipate the time when the country will be fully

opened, and we shall have pleasant and profitable intercourse with them.

Corea appears early in Chinese history, the first notice being B.C. 1122. The famous Shang dynasty had been overthrown, and the Chow dynasty had entered into power, led on by its first king, called Woo. The Viscount of Ke, one of the principal supporters of the old régime, refused to acknowledge the sovereignty of King Woo, and fled to Corea, then called Chau-seen. The King respected his attachment to his former master, and took a very Chinese-like expedient at once to save the feelings of the Viscount and assert his own supremacy—he invested him with the sovereignty of that territory; and from this period the Emperors of China have claimed supremacy over the country. Du Halde gives an account of the history and wars of Corea in an appendix to his great work.

Mr. T. T. Meadows summarises its history thus:—

"Corea is described in the earliest notices of authentic Chinese records as a country inhabited by a population of agriculturists, artisans, and traders, dwellers in houses and living together in villages and cities. Its geographical position accounts for this. The bulk of it lies in the same latitude with the original seat of the civilizing Chinese people, the middle and southern portions of the provinces of Chih-li and Shan-si and the province of Shan-tung; and, surrounded as it almost is by seas, its climate is more equable than that of that oldest portion of China Proper, less cold in

winter, less hot in summer; hence, Chinese civilization there found a suitable home at a very early period. On the other hand, its almost insular position has served to preserve it as the habitat of a separate nation, distinct in manners and language. Chinese governments have never been powerful on the seas, and though expeditions have occasionally been despatched by sea from the Shan-tung peninsula to the opposite coasts of Corea, still military operations and international intercourse have, practically speaking, been conducted by the northerly and, as regards the Mongols and Manchus, exposed land route through Southern Manchuria. Hence it is that, though Corea has, in the past two thousand years, been more than once occupied by Chinese armies, and even administratively incorporated into the directly governed dominions of the Whang-ti of China, that state of things has lasted only for very short periods. Corea has, in the main, been independent as regards internal government; though, on the other hand, its rulers have habitually, as it were, yielded, with rare exceptions, the homage of vassals to each line of undoubted Whang-tis. This has, for instance, been the case without intermission for the last 650 years, during the Yuen, Ming, and the present line of Whang-tis.

"In the earliest periods Corea was called Chau-seen, and it has at times been politically divided into several states, as Hwuy, Shin-han, Yuh-tsoo, Pih-tse, and Sin-lo. In the second century after Christ, a new state, called Kaou-le, began to grow into power, and eventually

absorbing all the others, gave its name, written by Occidentals 'Corea,' to the peninsula. About A.D. 385, at a time when China was torn by internal dissensions, the Coreans possessed themselves of the whole of the country east of the Liau-ho, which they retained for 260 years, till A.D. 645, when they were attacked by the then Whang-ti or Emperor of the powerful Tang dynasty, and expelled after several years of hard fighting. The Coreans were great in the construction and defence of fortified places, ruins and vestiges of which now, after a lapse of 1,200 years, meet the eye of the traveller on all sides as he moves through the eastern half of this province. They are everywhere known to the people as 'Corean fortresses.' They are of all sizes, from the single round tower, with the traces of a small encircling court, to the surrounding works of a city, usually quadrangular in shape, and the sides of which may measure three or four miles, with a gateway protected by outworks on each face, or one or two miles with only two such gateways on opposite sides. Some of these ruined fortresses are found in the low plain of the Liau-ho, where they evidently depended on their wide, wet ditches as a main source of strength: two such lie not far from this port-town. Others occupy the tops of isolated hills in the plain, or the ends of spurs jutting out into it from the mountain range that bounds it on the east. Others again occupy lower peaks of that range itself, peaks rising steeply to heights of 1,000 to 1,200 feet above the adjacent plains and valleys. All these ruined

fortresses are exclusive of the existing walled cities of Southern Manchuria, as Liau-yang, Kai-yuen, Hai-ching, Kai-chow, &c., nearly all of which were equally fortified cities in the time of the Corean domination, and were at its close the scenes of recorded, in some instances of celebrated, sieges."

Among the lofty mountains which separate Corea from Manchuria, and also in the valley of the Ya-lu-kiang, are independent mountaineers who defy alike the power of China and Corea. They have been, I believe, several times attacked by mandarins and their forces, but it has been found impossible to dislodge them from their mountain fastnesses. They appear to be Manchus, and are partially civilized. They employ themselves in gathering medicinal roots, cutting down trees which they float down the rivers to the Ya-lu-kiang, and in seeking for gold. There are certain points of meeting between them and the Chinese and Coreans; at these places they sell their medicine and wood, purchase a variety of commodities, and invariably pay the balance in gold, which appears to be plentiful.

The houses of the better classes of Coreans, especially in the north, are oblong, and of one story. The door is curiously set in a corner, adjoining which is a boiler for cooking, and a small rectangular space for working; three or four feet inwards the "kang" begins, which forms the floor of the remainder of the house. At the further end of the "kang" are two

compartments which constitute the sleeping-rooms of the family. The "kang" is built and heated, generally, by the fire which also cooks their food, as is the practice of the Chinese. In the north the windows are invariably of paper.

The houses of the poor have also the indispensable "kang" and the two rooms at the end; but the door is at the side, and one end of the house contains the hard prepared circular indentation in which they shell and prepare their millet: the poor have generally a cow tied up inside in the same place. The rich have their cattle, grinding-stones and mills, and grain, outside the dwelling, often in circular outhouses. They have their cities, towns, and villages as in China, and the more important places are all defended by walls and towers, which are often formidable. Many of the poor in the north build houses in the same way as is adopted by the immigrants in Manchuria, which I have already described.

They have a curious custom relating to boys: they allow the hair to grow long all over the head, afterwards it is parted in the centre and the back portion plaited into a long tail; at marriage this tail is cut off and sold to the Chinese; hence the quantities of human hair for sale at the fairs.

In the north the poor do not wear much cotton, but almost universally dress in a species of grass-cloth made from a fibrous plant which grows abundantly. This cloth bleaches well like linen, and a crowd of Coreans

looks remarkably clean and pleasant. In the south they wear cotton, and, like those in the north, are always in white. The wealthy wear silk dresses; sometimes their own silk and sometimes Chinese manufacture. Their shoes are mostly made of stout twine carefully plaited; the soles are made first and then the uppers are ingeniously fastened on: these shoes wear well. They have also straw and leather shoes, as the Chinese, and these are sharp-pointed. In the north hats are frequently made of horse-hair; they also have hats made of a fine grass, beautifully woven, with broad brims and flower-pot tops: their costume, as a whole, is after the fashion of the late Ming dynasty in China. Their buttons and ornaments are commonly of amber, which must be plentiful. Their cups and dishes are, for the most part, of copper, or rather a composition in which that metal largely prevails: these utensils appear to be first cast, then turned. In the south, clay and porcelain dishes are more in general use.

The native coin is reported to be made of a species of hard-baked clay, but they readily use Chinese copper cash, and are also acquainted with Japanese silver coins. They greatly prize silver in sycee form, and buy it by touch and weight. The value of commodities now sold or bartered at the three fairs at the N.W. gate of Corea each year is estimated at not more than 300,000 taels or 100,000*l*.

Coreans are possessed of considerable ingenuity, as evinced in their garments and manufactures. Their

guns and cannon especially deserve attention; they are all breech-loaders, and far more efficient than the clumsy articles used by their neighbours: some of the breech-loaders taken by the French were of the most beautiful make and finish. Their boats and junks are made wholly of wood, without a nail in them; the planks are fixed with strong tough wooden trenails, which are most efficient. I examined one of their junks which came across to Che-foo, and it was a very fair specimen of such craft as is found in the East.

They have a language of their own which is alphabetical, and resembles the Japanese in many respects; now, however, the Chinese characters and classics are taught in their schools, and every Corean who wishes to rise must master the sacred books of China.

Chinese and natives agree in declaring that the country is rich in minerals. Coal is in common use in many parts; iron is mined and manufactured; silver-ore and galena are common: one hill is reported to be composed of silver! Gold was early known to the Coreans; Kœmfer tells us, in his account of Japan, that the first gold brought into that country was from Corea, A.D. 605, during the reign of the Empress Sui-ko. It must be very plentiful: they do not set the value upon it which the Chinese do; and it is surmised that its value, as compared with silver, must be low, as it was in Japan when European traders first went there.

There appear to be a variety of clays from which excellent pottery is made; the manufactory best known to Europeans is that near Chosan, from whence pottery is said to be exported to Japan across the narrow channel. All the chief cereals are found in abundance, and vegetables of endless variety grow as in Shan-tung; grapes, apricots, peaches, plums, apples, pears, and cherries are indigenous throughout the country, and gooseberries, currants, and strawberries are found in the north.

The cotton produced in Corea is far superior to that in any part of China; it is long in the staple, and fine in quality, just like the best kinds of Carolina cotton: it appears to be very expensive. They are very fond of foreign cotton cloth, and buy it largely from the Chinese at the gates, as well as smuggle considerable quantities every year on the coast. A merchant in Passiette assured me of their great desire for cheap cotton goods, and said that there would be a large demand were the country opened up; this is extremely probable, as cotton is a much safer and more pleasant dress than grass-cloth for a climate like Corea: the Coreans at the gate alleged that they formerly purchased 30,000 pieces of foreign manufactures yearly. They do not appear to have any woollen manufactures; the only thing I could hear of in this way was coarse matting for sleeping on in winter. The mulberry-tree is cultivated in many places, and they produce silk, but manufacture it to a very limited extent; they, however,

sell fine coloured silk thread at the gates to the Chinese, and weave it for their own use. Looking at the position and climate of Corea, there can be no doubt that the best qualities of silk could be raised there in great quantities, and also that the eggs of their silk-worms would be valuable for exportation.

Corean paper is made chiefly from the bark of the mulberry-tree, and is famous all over the north of China, especially for its texture and strength; it is exported in large quantities at the gates, and smuggled on the sea-coast. They use it for handkerchiefs, partition-walls, windows, umbrellas, &c. &c. Medicines are produced in innumerable variety; the most renowned is Gensing, a famous tonic, which constitutes one of the most important articles of barter with the Chinese. The better qualities are of higher value than gold, and so it forms a convenient substitute for money. The medicinal plants and preparations are highly prized by the neighbouring Celestials. Tobacco is grown in many places, and widely used by the natives.

Trees are numerous and various. The elm attains a great height, rising fifty feet without a branch, and attaining three feet diameter at the butt; next in importance are pines, of which there are three kinds, in addition to the cedar. There are three species of oak, but only one of any commercial value; three varieties of birch; and cork-trees are abundant, as well as a tree in colour like the beech, the wood of which is hard, dry and heavy, like iron. The hawthorn is common, and

the wild fig not infrequent; and several kinds of nut-bearing trees and bushes are found in many places. The valley of the Ya-lu-kiang has attained a wide celebrity for its massive pines; and in view of its contiguity to the great iron and coal districts in Manchuria, and of its grand water communication with the Gulf of Pe-chih-li, it may yet become one of the chief building-yards in China, in the grand future which unquestionably lies before this country. Several of the islands are also renowned for their trees, and Chinese sailors often land, and try either to steal or purchase: one trader told me, you had nothing to do but climb the mountain and cut down a tree, when it rolled of itself into the sea.

The domestic animals resemble the Chinese, but there are some singular divergences, which we have before referred to. The horse is not larger than an ass, and is not like a pony, but is a miniature horse, and when properly cared for is the very effigy of a diminutive hunter. The bullock, on the other hand, is a giant among its kind—as large as an ordinary horse, and is shod and harnessed for agricultural purposes. The Coreans have also the dog and cat, and the pig, but smaller than on the mainland. They have their share of wild beasts: wolves and tigers abounding in the north; their skins form part of the tribute to China, and constitute a portion of the barter which goes on at the gates and on the coast.

The commerce of the country is hampered by most

pernicious laws and regulations; there are only three places where trade with Chinese is allowed, and only for brief seasons at stated intervals. These trading places are called "gates," the chief of which is on the south of Fung-whang-chung; the second is near Hun-chun, not far from Passiette; and the third is now hardly anything else than a military station. The consequence is that a large amount of illicit traffic goes on between the ports on the east of Shan-tung and Corea; the traders have signals which are faithfully observed, and Manchester cloth and other foreign articles thus find their way from Che-foo into the country.

In presenting these remarks I wish to draw attention not so much to what Corea is, as to what it could be made. Obviously it is a country of great capabilities. The people possess capacities of no mean description; they are intelligent, acute, and ingenious, and, what is better, of a resolute character. The climate is extremely salubrious; the resources of the country are manifold, embracing all kinds of grain, fruit, vegetables, and wood, with coal, iron, and the most important metals. The water communication is fair, and the harbours, especially on the south and east, most excellent. Nothing is wanting for the advancement of the country but the stimulus and guidance of western religion and civilization. It ought to be opened to European intercourse: it is the only country of any importance which remains closed against us. One party says we have no right to force ourselves upon an unwilling people; another, that

the Coreans are happy as they are; while a third looks partly at the evils and partly at the expenses of war. It strikes me that mankind have common interests in each other and duties towards one another, and that it is the duty of the strong to help the weak; the intelligent, the ignorant; and the civilized, those who are lower in the scale of advancement. Hence, I believe, it is at once the duty and privilege of such countries as Great Britain and America to lead the van, and use the power God has given them to open up countries which are stupidly and ignorantly closed against them like Corea.

War is a terrible evil in every aspect, but it seems a condition of progress in this fallen world; and, in view of the advantages, moral, intellectual, and spiritual, which would accrue to a people brought into full contact with the blaze of true civilization, the cost would be immeasurably counterbalanced. But the opening up of this country might be effected without war. Representations of such a character might be made through the Chinese Government as would, perhaps, accomplish the object; or negotiations might be entered into, directly, with the annual Corean Embassy at Peking; or, if diplomacy failed, a resource still remains, which might obviate any great loss of life, if not bloodshed altogether. Let a large force, naval and military, which clearly—in the eyes of the Coreans themselves—would be irresistible, appear at their capital, explain our motives, and demand such concessions as are consistent with natural justice. Let it be seen that we are in earnest, and let such

arrangements be made as would secure peace until the natives had discerned our true motives and the advantages of dealing with us, and then intercourse would go on of its own accord. This, of course, would entail some expense, though not so much as appears at first sight; for it is just about as cheap to keep our ships on duty as laid up in idleness or stationed in unimportant quarters. And then the profit would soon appear in the shape of increased demands for our manufactures. A little additional outlay is a poor excuse for neglecting such an undertaking; and sad will it be for Great Britain if the day comes when charges of this kind will weigh against deeds of enterprise and philanthropy. If Prussia wishes territory in the East, Corea is infinitely preferable to Formosa.

CHAPTER XVI.

PEKING.

By the Rev. Joseph Edkins, *B.A., London University.*

Native Works on Peking—The Rivers round Peking—Imperial Devotions—The Purple Forbidden City—The Varied Fortunes of Peking—Chinese Thieves—The Emperor's Palace—Religious Ceremonies—Temple of Emperors and Kings—Lama Monasteries—Imperial Monuments—Temples and Public Buildings—Sacrifices and Altars—Catholic and Protestant Missions—Embassies—Schools—Catholic Cemeteries—The Summer Palace—The Altar of the Sun—Ming Tombs—The Great Wall.

The native works on Peking are numerous and very full. They are deficient in maps and drawings, but contain details sufficient to satisfy the most industrious antiquary. For example, that called Jï-hia-kieu-wen-kau contains 160 chapters, the contents of which I will here briefly mention.

The first chapter is upon astrology, which is followed by three upon the ancient history of the city and country. It collects passages from the dynastic histories and other old books. Four chapters on the beauties of Peking are filled with extracts from poetical compositions.

Twenty chapters are devoted to a description of the palace buildings, including eleven on the palace proper, one on Yung-ho-kung, a large monastery containing eleven hundred lama priests, and eight on the west park, describing all the buildings north and south of the marble bridge, all within the Tartar city. One chapter gives an account of the palace of the Liau

and Kin imperial families; three that of the Mongol dynasty. Four detail the peculiarities of the Ming dynasty, palace, temples, and parks. Two chapters then introduce the capital city in a general way. Four more are sufficient to describe the imperial city and twelve bring to an end the history of the Tartar city, or, as it is called officially by the natives, the inner city. Seven more are found necessary for the Chinese city. Four chapters detail the history of the six Boards, the Board for superintending the affairs of the imperial family, the chief secretary's office, the office for foreign dependencies, the court of censors, the literary college, etc., in all, twenty government offices. The Confucian temple occupies two chapters, followed by three more on the ten stone drums, preserved for three thousand years, as old literary monuments. The reader then encounters the history of twelve more public Boards, including those of astronomy, medicine, artillery, etc., in three chapters.

Taking leave of Peking, fourteen chapters describe the imperial parks on the west, north-west, and south, and twenty more the suburbs. The rest of the work is devoted to descriptions of the neighbouring cities, with notes on the population, the productions, the frontiers, and the treatment of various questions interesting to the antiquary.

There is a much smaller work, a manual of Peking in eight volumes of portable size, which constitutes a valuable guide to the topography of the city and neighbourhood. It is in great part an abridgment of the foregoing work, and has some poor maps of the palace and inner and outer cities.* By its help, to those who read the written language, all the principal objects of interest may be visited in a month, and their uses and peculiarities understood. With a shorter time than this, the traveller will probably receive very inadequate impressions of the city. The population of Peking according to foreign

* Chen yuen chī lio.

estimate is above a million, and by native tables is reckoned at two millions and a half; the city embraces twenty-five square miles within the walls. An ancient government with numberless ramifications of offices and duties, a resident nobility, with retainers, a colony of Manchu bannermen which, though kept on starvation allowance, is said to cost 160,000*l.* per month, the connections of China with Tartary and the outer world,—these, among other things, tend to increase the importance of Peking. The capital of China is a city notable in itself on many accounts. Its various imperial buildings, its broad streets, the regularity with which it is laid out, its extent and populousness, the variety of costumes and equipages seen in its public thoroughfares, make it interesting to every traveller and unique among Asiatic cities. Built on a gently sloping plain, it is surrounded on three sides by a semicircle of mountains. Westward, several broad roads lead to the western hills, which contain an abundant supply of coal and lime, and are reached in a few hours, being only ten miles distant from the west wall of the city. On the north-west the great road to Mongolia and Russia, after traversing the plain for thirty miles, pierces the western mountains by the Nan-kow pass; to the north-east the road to Je-hol, the Emperor's summer residence, enters the mountainous region through a long valley, and crosses the Great Wall, seventy miles from Peking. Eastward, the mountains bend from the north, bounding the plain thirty miles from the city, till they touch the great eastern road to Manchuria, which reaches the sea 200 miles from Peking, at Shan-hai-kwan, and skirts the coast of the Gulf of Pe-chih-li as it trends eastward on the way to Mouk-den.

The rivers round Peking are distributed according to their situation among the astrological divinities that are supposed to dominate the earth's surface as they do human life. The Pei-ho on the *east*, commencing on the plateau near Lama-miau, passes Jung-cheu and takes there the name of Jung-liang-ho, the Grain river: it is under the Blue Dragon. The water

from the western hills, which flows from the Yü-tsuien-shan park on the north-west of the city, and passes through the palace gardens, is ruled by the White Tiger. The stream which, under the name Whun-ho, comes out of the western hills and is crossed on the *south*-west, seven miles from the city, by the Lu-ku-kiau bridge on the great road to Pau-ting-foo, is controlled by the Red Bird. The streams on the north take their direction and influence from the Black Warrior.

In commencing this account of Peking with geomancy, we wish to do as the Chinese do, in order to impart to it a Chinese colouring. In several works on the metropolis, after mentioning under what stars of the zodiac it is situated, native authors proceed to describe its advantages in a geomantic point of view. The province of Chih-li has the sea on its south-east, and, as all nature is permeated with the influences of the Kwei-shin—the beings whose energy gives shape, contour, and character to the world—here is seen peculiarly the power of the dragon. The chain of mountains bounding the province on the right, and separating it from Shan-si, denotes the influence of the White Tiger. The pillow on which Chih-li reposes its head is the Kü-yung pass * to the northward. It is bounded by the Yellow River and Tsi River on the south.

Peking consists of an inner and outer, or Manchu and Chinese city. The Manchu city is forty li in circuit, or about twelve miles.† It forms a square and has nine gates in all, namely, three on the south side and two on each of the others. The wall is thirty-five feet five inches high by native measure-

* This is a celebrated historical pass leading to Kal-gan and Russia. It is also called the Nankow pass. There is an arch here of the Mongol dynasty, with a long inscription in six languages, Sanscrit, Tibetan, Mongol, Nüchï, Ouigour, and Chinese.

† Length of the walls in Chinese measurement: south, 12,959 feet; north, 12,324 feet; east, 17,869 feet; west, 15,645 feet; thickness below, 62 feet; thickness at top, about 34.

ment, or about forty feet by ours. It is nearly as thick as it is high, and is defended by massive buttresses at intervals between the gates. The towers are ninety-nine Chinese feet in height, and are very imposing in appearance. There is one over each gate. That at the middle south gate is the highest. It formerly contained the imperial collection of Buddhist works cut on wood, consisting of about six thousand volumes; but this has been removed to a temple at the north-east angle of the city. The towers, like the walls, are built of brick, and have a large number of embrasures for cannon. Their aspect to the traveller, on approaching, is very imposing, and I have heard of European visitors dismounting from their horses on arrival, to shake hands and express their gratification at reaching so ancient a city and of so noble an appearance.

In the autumn of 1860 one of the gates of the north wall—the An-ting-men—was in the possession of the English and French troops then besieging the city, after the three victories of Takoo, Chang-kia-wan, and Pa-li-chiau. When officers of the British army saw the massive thickness of the walls, they began to doubt whether their artillery would have been able to batter them down: at least it would have been no easy task. The walls are kept in good repair, and the terreplein is well paved and guttered. There is a large semicircular enceinte outside of each gate, and its wall is of the same dimensions as the ordinary wall. The enceinte wall of the Chien-men, as the central south gate is called, has in it three gates; the people make use of those on the right and left, while that on the south is reserved for the Emperor. Here he passes out, borne by an elephant,* or by chair-bearers, on the 21st of December, when on the evening before the winter solstice he proceeds to the Altar of Heaven to offer sacrifice at dead of night to the Supreme Ruler of the Universe. Over this gateway is another

* The elephants are now all dead. There is at present a prospect of new ones coming from Siam or Birmah.

tower of 99 feet high with its three rows of embrasures. From the bridge in front the visitor is struck with the lofty and majestic appearance of the wall and its tower. If he ascends the wall by one of the many inclined planes which on the inside are used by the guards to mount to the top, he finds himself on a broad and pleasant promenade forty feet above the dust and disagreeable sights and smells of the city. Here is obtained on the south a fine view of the Chinese city, including the Temple of Heaven, at a mile-and-a-half's distance, and on the north is seen the palace, with Prospect Hill behind, encircled by the imperial city first and the Tartar city outside of that. The line of the wall may be traced all round by the gate towers. On the west the Si-shan mountains, twelve miles off, add much to the beauty of the scene in fine weather. The promenade is in places entangled by prickly shrubs, the rapid growth of which renders repairs more frequently necessary. In the watch-houses the soldiers placed as guards keep birds, gamble, and smoke, and, withal, find it hard to kill time in this quiet and elevated region. A walk for a short distance to the east or west enables the observer to notice with advantage the palace buildings.

Immediately north of the gate is a large paved square, bounded by a palisade of upright stones. North of this is the outer gate, Ta-ching-men, of the imperial city, Hwang-cheng, within which is an avenue leading to the inner-gate, Tien-an-men, a quarter of a mile to the north of it. Within this second gate (which corresponds to the Heu-men or Ti-an-men at the back of Prospect Hill) are seen the buildings of the Temple of Ancestors on the east and that to the Gods of Grain on the west. The road to the palace continues between these temples half-a-mile farther north to the *purple forbidden city*, Tsï-kin-cheng, which constitutes the palace properly so called, and covers half a square mile of ground. The towers at its four corners, the south gate, Wu-men, and within it some of the roofs in the interior, as the Tai-ho-tien, are visible,

TEMPLE OF HEAVEN, ON THE NORTH ALTAR, AT PEKING.

and beyond them King-shan, Prospect Hill, in the centre of the Tartar city. Yellow porcelain tiles cover all the buildings. Turning the eye to other portions of the city, green roofs denote the residences of princes, and yellow those of imperial temples, store-houses, and some offices. Trees are planted abundantly in all parts of the city and give it a beautiful appearance in summer after rain and later in the year, when the leaves have put on their autumn colouring.

The "outer city," Wai-cheng, or, as it is usually called by foreigners, the Chinese city, has walls nine miles in length and twenty-two feet high. They enclose a parallelogram nearly five miles long and two miles wide, on the south of the "inner" or Tartar city, Nui-cheng. On the north side the wall of the "inner city" serves for a boundary. Where this terminates the outer city wall begins, first east and west for a quarter of a mile, and then south. The Chinese city wall has two gates on its northern extension, three gates on its south side, and one each in the east and west. Little more than half of this space is inhabited. Ten square miles closely packed might well accommodate a million of persons. But in fact the southern half of this space is built over only near the gates. The Temple of Heaven on the eastern side occupies more than a square mile, and the Sien-nung-t'an temple, to the "genius of agriculture," on the west, a less space. There are also a powder-manufactory (where was a great explosion in 1865), a well-kept mosque, with a numerous Mohammedan population located near it, some villages, and much unoccupied ground.

There have been changes in the position of the city. In the year A.D. 937, the Liau* dynasty made Yeu-cheu, as it was then called, their southern capital, the northern being in Tartary: the walls were twelve miles in circuit, and were

* It was under the Liau or Kietan that China received the name of Cathay, still used by the Mongols and Russians, and taken doubtless from the name of the people, who were a Tartar race.

pierced by eight gates. When the native Sung dynasty took the place of the Liau Tartars, the city was reduced in size and in rank, and only became a capital again under the Kin or Nü-chïh Tartars. The inner city was then ten miles round, and the outer twenty-five; they lay more to the south-west than at present. A very fine pagoda, covered with carved entablatures representing Buddhist mythology of the Sung dynasty, now situated outside the walls on the south-west, was then within the city; it is called Tien-ning-sze, and dates from about A. D. 550. There is also a temple in the south-east corner of the Chinese city, the Hwa-yen-sze, which has in one of its courts a Sanscrit monument of the Kin dynasty; other inscriptions of the same period are not wanting in this locality, and in the surrounding country.

When Marco Polo visited China in the reign of the Mongol Emperor Kublai Khan, he found him holding his court at Khan-balik, as Peking was then called by the Turks and Persians. It was newly built and was twenty miles in circuit, occupying a larger space than the present Peking. The ruins of the old walls remain, in the form of long mounds, two miles to the north and east of the walls as they are in our day. Some of the names of gates given by Kublai remain in use colloquially even now, just six hundred years later. In 1681 an old monument of the year 799 was dug up a short distance outside of the west gate of the palace; it had on it carved figures of the twelve hours, with human bodies and heads of beasts, and stated, among other things, that the place was distant five li, a mile and a half, to the north east of Yeu-cheu. Thus we learn that at the end of the eighth century the south-west portion of the modern Chinese city was the north-east portion of the city of Yeu-cheu, and that the ground now occupied by the Tartar city was outside the walls on the north-east. One of the best streets in the existing Chinese city is the bookseller's street, called (from an imperial porcelain manufactory in the centre of it, now disused) Lieu-li-chang;

it is half a mile to the south-east of the Chien-men or central gate of Peking. We know by monumental evidence that this fashionable promenade, the scene of a very busy fair lasting for a fortnight, at every new year, and where an infinite number of precious stones, curiosities, antiques, books, pictures, and toys are sold, was, in the tenth century, a village to the east of the city of that time.

In 1419, about fifty years after the expulsion of the Mongols, the Ming Emperor (Tunglo) built the present south wall of Peking, half a mile to the south of the wall of Kublai. In 1544 the outer wall, that of the Chinese city, was erected; the original idea was to carry it round the whole city, making it more than forty miles in circuit, but this scheme was not carried out on account of the great requisite expenditure. The object was to combine the ruined walls of the Nü-chich, old capital, on the south and west, with the newer walls of Kublai in the north and east into one vast and substantial structure, such as would suit the pride of the Chinese dynasty which succeeded to power after the expulsion of their northern enemies.

The Manchus, when, in 1644, they assumed the government, found a magnificent city ready for them. The walls, the palace, the lakes, the pleasure-grounds, they took as they found them: their plan was to improve the metropolis, not to begin it afresh. The prize of martial prowess was theirs; not the genius for practical invention, or for patient and persistent thought; this belongs to those whom they conquered, and who, by internal jealousies and divisions, and on account of yielding to the temptations of luxury, ease, and wealth, lost the honour of self-government.

When the Manchus came from Mouk-den and Kirin, they brought with them a mixed army of Chinese and Mongols, as well as of their own people. Emigrants in Manchuria of both these nationalities joined the rulers of their new country as mercenary soldiers. When garrisons were to be established

in Peking, and most of the important cities of the empire, there were included in the number, in equal portions, men of the three nations who had accompanied the conqueror from Manchurian Tartary. Each of the eight banners has three divisions; the banners are distinguished by colour, as the yellow, the white, the red and the blue; the separation of these into plain and bordered makes eight. The yellow banner occupies the north part of the city; the white the east; the red the west; and the blue the south. Nearly the whole space not occupied by the palace and the residences of princes was once owned by bannermen; but of late years they have, in many cases, become poor, and have sold their houses to Chinese. Until the last thirty years nearly the whole population of the Tartar city, except the shop-keepers, consisted of chi-jen, or bannermen, but now there is a considerable sprinkling of Chinese among them.

Besides the prefect, Shun-tien-fu, and the two district magistrates, Ta-hing-hien and Wan-ping-hien, the police of the city is placed under five members of the Board of Censors, Tu-cha-yuen, who have soldiers under their charge, and report immediately to the Emperor.

But the highest in rank and responsibility of those who have control over the municipal arrangements of the city, are the general of the garrison, the Ti-tu and his assessors. The police, amounting in the Tartar city to about twelve thousand, are subject to this yamun. Each of the eight banners has ten police officers, and attached to each of these officers there are about a hundred and fifty runners, including sergeants, etc. If you walk a mile in one of the wide streets you pass five or six police officers; the sergeants are well clothed and polite in manner, but the underlings are miserably clad, and have a thievish, never-do-well appearance, suggesting the proverb "set a thief to catch a thief." Yet with this army of ragged policemen ready to pounce on the evil-doer at every corner, thefts are very numerous. For a small sum the shop-

keeper or householder can purchase special protection from the police; but this privilege often proves of little value. The thieves are dexterous climbers, and often is the sleeper wakened by the suspicious sound of footsteps on the roof over his head. During the evening, before the inhabitants are in bed, the nimble-fingered pilferer makes his ladder of a bamboo pole, four or five yards long, and so light as to be easily carried; he ties on firmly a few small pieces of bamboo, or hard wood, as steps to his ladder; takes with him a knife in case of need, and, proceeding to the quarter where he has resolved to make depredations, mounts a roof and carries his ladder with him. If the people below are awake, they will probably call out and reason with him on the folly of coming to steal in their habitation, assuring him that it is not worth his while; he then goes to another house, where the inmates sleep more soundly, and where, if there happens to be no watch-dog, he may seek for plunder with a greater sense of security.

The walls of the palace are seen to advantage on the north side, across a broad moat. Between moat and wall are placed guard-houses along the whole length, facing inwards. The north and south walls are 2,362 Chinese feet in length; and the east and west 3,295 feet in length: so that the whole space is about half an English mile in breadth and two-thirds in length. No foreigner can now examine the interior. The Jesuit missionaries formerly had access, when they performed the ceremony of prostration and entered the Emperor's service as painters, astronomers, and manufacturers of cannon. At present we can only know the interior by description. The bannermen go on duty into the palace. The eunuchs, of whom there are upwards of two thousand (all Chinese), come constantly into the streets and visit the foreign hospital like other people. Hence the European resident, although in his rambles he is assailed by a dozen eager gate-keepers, should he approach the palace entrance to look at it or through it, is not without

means of learning both the appearance of the interior and something of what takes place there.

At the centre south gate (Wu-men) are placed a sun-dial on the right hand, and a standard of measures (Kia-liang) on the left; both are of stone, and the measure is that of a pint. When the Emperor passes this gate the bell in the tower above is struck. When the Emperor's ancestors have a sacrifice performed to them in the Tai-miau, the Emperor's family temple, a little to the south-east of the palace gate, the drum is beaten. This also takes place when a victory is reported to the ancestors, and on this occasion a song of triumph is sung, and prisoners are brought to the temple.

Every year, on the first of the tenth month, the almanac for the next year is taken to the palace gate and there distributed, to be sent through the empire. The almanac is printed at the office of the Astronomical Board in three languages—Manchu, Mongol, and Chinese.

Within the central south entrance (Wu-men) commences a series of gateways and high buildings, consisting of halls of various dimensions, which occupy the middle of the palace enclosure from south to north. The first is that called Tai-ho-men, a lofty triple gateway with three flights of steps to the south, and one on the east and west. When the person entering has passed this he finds himself in front of the Tai-ho-tien, the largest reception-hall in the palace. On his right and left he sees rooms which are stored with silver, skins, satin, clothing, china-ware and tea, under the care of the "household office," Nei-wu-fu.

The Tai-ho-tien is a hall erected on a terrace twenty feet in height, and is itself a hundred and ten feet high. Its roof rests on twelve rows of pillars taken in breadth, and six in depth. Though it has two more rows of pillars than the great hall at the tomb of Yung-loh, and was first built at about the same period for the use of the same Emperor, it is not so large; but it will not be less than 200 English feet in length, and 90

in depth. It is surrounded by triple marble balustrades, carved with figures of flowers and animals, and ascended by five flights of steps. Among the balustrades are placed eighteen three-legged urns (ting) of bronze: these urns are a symbol of sovereignty. The nine ting of the Chow dynasty denoted the rule of the Emperor over the nine provinces that then existed; now the number eighteen stands for the Shi-pa-sheng (eighteen provinces) of the empire, as it is at present. There are also two bronze tortoises and storks,—symbols of strength and longevity, with a sun-dial, the measure of time, and a kia-liang, the measure of quantity.

The Emperor comes here to receive the congratulations of his court on New Year's Day, at the winter solstice, and on his birth-day; also when he examines the doctors of literature, when he orders a military expedition, and on occasion of great acts of grace. He sits on a high throne in the centre of the vast and gloomy hall, facing the south, while about fifty attendants of high rank (chiefly Manchus) stand on each side. These constitute the Emperor's suite, and they enter the temple by side-paths and side-doors,—the Emperor himself entering by a central raised path, several feet higher than that by which his attendants enter. In front of the hall, south of the front balustrades, is the space appropriated to the nobility and officers who come to perform the act of prostration. They are arranged in eighteen double rows; the civil officers are on the east side, and the military on the west. Nearest to the hall steps, and upon them, are the princes of first and second degree, Chin-wang, Chiun-wang; with the Manchu ranks, Peit-sï, Pei-le; followed by the five orders of Chinese nobility,—Kung, Heu, Pe, Tsï, Nan. These make in all nine. Then come the mandarins of nine grades. Stones are fixed in the pavement to mark their positions, and over these stones are placed copper covers shaped like mountains. Here they perform the immemorial ceremony of the nine prostrations before the unseen Emperor, who, deep in the recesses of

the hall, is concealed still more completely by a cloud of incense.

When will this ancient ceremony of prostration be given up? It did not in ancient times mean so much as it now does. Abraham, when he fell on his face before the three strangers who approached his tent-door, expressed in this way his respect for his visitors. There was a time, then, when this habit was not rare among equals. It is now, for the most part, only seen among the Chinese when in the presence of the Emperor, or any document emanating from him; though they also practise it on occasions of deep emotion and distress, when a man feels humbled and earnestly desires some favour. To our view it cannot but be degrading, and it would be a sign of real progress if it could be exchanged for a ceremony indicative of more self-respect and independence of feeling.

The official rules for the reception and promulgation of a decree are an example of the fastidious decorum required by ancient usage in China. The officers of the Board of Ceremonies (Li-pu) and the Ushers' Office (Hung-lu-sï) place the table in the Tai-ho-tien. By the Imperial Marshallers (Luan-i-wei) a yellow canopy and lacquered tray are placed on the pavement in front, and the vehicle for carrying the decree waits at the palace south gate; this is the Lung-ting,—a kind of sedan-chair with canopy of wood carved with dragons. With it is a portable incense-burner with wooden canopy, carried by bearers. The Board of Works superintends the arrangements for depositing the decree on a table at the Tien-an-men, which is, in fact, the south gate of the Imperial city, where it is publicly read. The reader, in court robes, accompanied by old men, proceeds to the Tien-an-men, and waits at the bridge to the south of it. When these preparations are completed, the Cabinet Secretaries, Nui-ko-hio-shï, bring the decree to the inner palace gate (Chien-tsing-men), and it is then taken to the hall of Great Harmony (Tai-ho-tien), where it is placed on the east table. When the edict is there it is

supposed to be the same thing as if the Emperor were there; and the mandarins perform the nine knockings of the head accordingly. After this ceremony the Chief Cabinet Secretary, Ta-hio-shï, enters the hall and takes the edict from the table; he carries it to the front of the temple under the eaves, and gives it to the president of the Board of Ceremonies, who receives it kneeling; and after a moment, rising, takes it down the steps to the pavement below, where he places it on a table and knocks head to it three times. He then takes it again, rises, and carries it to the lower pavement on the south, where he places it on the lacquered tray. Officers of the Board of Ceremonies here take the tray, extend over it the yellow canopy, and carry it out of the Tai-ho gate; all the mandarins follow by the side-gates, till the edict and the accompanying crowd of officers arrive on the outside of the Purple forbidden city. Here the edict, in its tray, is placed in the Dragon Sedan. Bearers from the Marshallers' Office (Luan-i-wei) carry it, with a long row of stick, flag, and umbrella-bearers in front, led by the President of the Board of Ceremonies, to the Gate of Celestial Rest, the south gate of the Hwang-cheng,—Imperial city. Here it is carried up the wall and placed on a table upon the dais there provided for the public reading of edicts. The officers stand south of the bridge in front of the gate, and kneel while the edict is read; after which they perform in full the ceremony of knocking the head on the ground. Then the edict is replaced in the Dragon Sedan, and is borne by the bearers of the Marshals' Office, preceded by the usual array of staves, flags, and canopies, with music playing outside the Ta-tsing-men, to the Office of the Board of Ceremonies, where it is received by the president and vice-presidents kneeling; and after being placed on a table it is again honoured with the nine-times repeated prostration. It is then reverentially cut on wood, and promulgated through the empire.

It is pitiful to see such extraordinary reverence paid by

men to one of themselves, and to find a roll of paper wrapped in yellow cloth honoured with what may be called religious worship. The isolation of China has caused her people to remain unconscious that these degrading ceremonies are inconsistent with a just appreciation of man's freedom, honour, and duty. They are not yet aware that there is a code of relative duties far superior to their own existing in the Western world; and that, though they enjoy no small amount of popular freedom and social happiness, they have much to learn in politics and morality, and would do well to give up a mass of foolish ceremonies—the legacy of ancient despotism.

Behind the hall of Great Harmony is a lower building,—the hall of Central Harmony; it has a circular roof. Here the Emperor comes on the day before sacrificing to the earth, the sun, and moon, to his ancestors, the ancient emperors, and to Confucius, to inspect the written prayers provided for those occasions.

Next to the Chung-ho-tien, just described, is the Pau-ho-tien, the hall of Precious Harmony,—a building not so large or so high as the Tai-ho-tien, but capacious enough to seat a very considerable number of guests at an Imperial feast. On the last day in the year the Mongol princes are invited to a feast here, and the Corean and Loo-chooan ambassadors, if present in Peking at the time. The Emperor is elevated above his guests, who are seated at tables on the terrace in front of the hall. When he begins to eat they do so too, and when he ceases they cease also—taking just enough for ceremony, but not for appetite. When he takes a piece of bread in his hand he bites a mouthful and gives the remainder to his attendant high officers, one on each side, who receive it kneeling and with protestations of gratitude. They are men of the highest rank, and usually Manchus; San-ko-lin-sing, England's enemy at Takoo, though a Mongol, was recently one of them. Each guest has a small table to

himself; he just takes a bite or two, and no more: the honour of being present is enough.

The Emperor also comes to this hall on occasion of the triennial examination for the degree of doctor of literature. The candidates, who are masters of arts from all the provinces, are examined here on the second occasion,—the first having been gone through in the Tartar city. About a hundred and fifty receive the degree at one time. This is what is called the Fu-shï: the first examination outside in the Masters' Hall (Kung-yuen) is the Hwei-shï; then comes the Tien-shï, or final examination in the Tai-ho-tien. The senior wrangler is called Chwang-yuen, the second Pang-yen, the third Tan-hwa, and the fourth Chwen-lu. These four receive the unexampled honour of riding on horseback from the Tai-ho-men out of the Tien-an-men, to the Board of Ceremonies.

All this is very illustrative of the high honour yielded by China to literary merit. The Emperor is chief examiner, and himself assigns the title Chwang-yuen to the most worthy. He and the three other most distinguished essayists have their fortunes made, and their career in life determined by this achievement. A brilliant essay, composed with careful attention to rules, and accompanied by competent learning, gives a man at once a good position in the civil service. Men of ability are secured for important posts; the study of books is encouraged; and, throughout the empire, myriads of poor scholars are stimulated to continue cultivating literature from the knowledge of the dignity and fame attaching to those who reach the highest steps in their profession.

The entrance to the inner palace behind the great reception halls is called C'hien-ching-men, Gate of Heavenly Purity. In front of it are two gilt lions, amusing themselves with a round ball of silk—an emblem of strength in repose if referred to the Imperial lord who resides within, or of ferocity subdued if it be understood of the unruly spirits who are coerced and tamed by the renovating effects of wise government.

Here, at the last of the gates which separate the palace from the outer world, the officers of state come every morning before day with petitions and memorials, and to be present at the five-o'clock audience. On the west side are offices for the guards, the cabinet ministers, the board of household affairs, and for princes. Secretaries and others, having entrée to the Emperor's rooms for despatch of business, enter by the west door. The daily audience sometimes is held in the hall called Chien-ching-kung, but more frequently in that called Chin-cheng-tien.

Feasts are sometimes given here, for example to the princes once a year. The Emperor Kang-hi, on occasion of the fiftieth anniversary of his accession, entertained 1,000 old men here under tents in the courtyard; they were all 60 or more years old, and were chosen from all ranks, from that of princes with hereditary rank down to the common people. His children and grandchildren waited on them. His grandson Kien-loong followed this example, but the guests were required to be above ninety years of age.

Near this hall is the cabinet, Kiun-ki-c'hu, where the Emperor usually sits at morning audience from 5 A.M. to 8 A.M. The forty or fifty courtiers kneel on both knees to salute the Emperor when he comes, which is intimated by the eunuchs saying "whisht." Any one that is called for enters the hall, and speaks on his knees before the Emperor and Empress-dowager; the latter being concealed by a curtain. The chief members of the imperial suite are the four Kwo-shi-amban, "great followers," who stand beside the Emperor on all state occasions. Tea is served at 5 A.M. every morning before the audience. Breakfast is served at eight, and dinner at six. At one of these meals the same dishes are brought every day, at the other variety is allowed.

There is no one more a slave to etiquette than the Imperial master of 400 millions of men. Everything connected with his daily life is arranged for him by certain under-

stood rules, most of which, indeed, are carefully compiled and printed in the "statute laws of the dynasty," Ta-tsing-hwei-tien.

Rigid adherence to regulations characterizes Peking society, not only in the court but in the private and public life of all the rich and noble families. Hence the seclusion of women, who cannot leave their homes but for funerals, weddings, and occasional formal visits. These women are, many of them, intelligent, inquisitive, and highly susceptible of enjoyment, but they are ruthlessly immured in their homes, and society places her ban on any extension of their liberty.

On the east side of the audience hall is a building where are preserved the engraved blocks and old copies of 400 ancient works belonging to the first period of the art of printing. They are 400 in number, and range from A.D. 1000 to 1640. On the west side are a room for entertaining guests to tea on certain occasions, and a hall where the tablets of the sages of antiquity, and of literature, are honoured; and the Emperor's studying apartment, where the princes, when young, receive their education. Behind the hall of audience is that called Kiau-tai-kung, where the state seals are kept. The oldest is that said to have belonged to Tsin-shï-hwang, B.C. 240.

We have now come nearly to the end of the central range of yellow roofs stretching from the Chien-men to Prospect Hill. There only remain a hall called Kwun-ning-kong, or that of "earthly repose," behind which is a gate leading to a garden, and in the north is C'hin-an-tien, "hall of reverential repose," where the spirit of the Black Warrior, or god of the north, is installed for worship. Near this is a select library for Imperial use.

Here we reach the back of the palace and the gate leading to Prospect Hill. If we followed the written descriptions further, the residences called Tung-kung and Si-kung, occupied by the Empress-dowager and Empress-mother, might be

mentioned: they are on the left and right of the central range. The Emperor lives in the west side, in the inner palace, —that is, in the north-west corner of the Purple forbidden city. From the marble bridge which crosses the lake may be seen, on the north-west side of the palace, some yellow roofs between the palace wall and the great central buildings, Tai-ho-tien and Pau-ho-tien. These indicate the region of the palace now referred to.

On the south-west of these buildings are the portrait hall and printing-office. In the former the portraits of all past Emperors and Empresses, from Fuh-hi downwards, are preserved, with those of statesmen and learned men: this gallery is called Nan-hiün-tien. Behind it are the ruins of the printing-office Wu-ying-tien, burnt down in July, 1869, where the Emperor's poetry and all Imperial books were cut on wood and printed. He may well be highly educated, and have a poetic genius, for his rhythmical effusions will all be *respectfully printed* and handed down to posterity. Some of Kien-loong's verses were good; he had a taste for grandeur in architecture and variety in ornament. But ordinary Imperial verse only loads the shelves, and is suitable for those who are proud of having imperially bestowed tablets suspended in their entrance halls, with a note informing the reader that an Emperor wrote the inscription with his own hand. Great is the gratification felt by the mandarin of high rank when, on his birthday, or some auspicious occasion, he receives from his Imperial master or mistress a tablet, inscribed with some commendatory sentence, or with the character Fu, *happiness*, and deep will be his gratitude and reverence when, on his knees, he conveys it to his home, and elevates it to the most honourable position among his family treasures.

Literature is more nobly represented on the east side of the palace in the south-east corner, where is found the great library, in the gallery called Wen-yuen-ko. It was designed by Kien-loong; the books are in manuscript, and

constitute a selection of Chinese literature of the most valuable kind. The plan of arrangement is a copy of that used in the celebrated Ningpo library, Tien-yih-ko; the Wen-yuen-ko library is usually known as Sï-ku, "the four libraries," because it exists in quadruplicate in this and the other three Imperial residences at Yuen-ming-yuen,* Je-hol, and Mouk-den.

Near it is a hall called Wen-hwa-tien, where the King-yen, or "feast of the classics," takes place in the second month of each year. On this occasion noted scholars explain the classical books before the Emperor. A little further to the east is a hall called Chwen-sin-tien, where learned men and the Emperor's personal tutors are sacrificed to.

A great variety of beautifully printed works have issued, at times, from the ill-fated Wu-ying-tien, the blocks of which are now destroyed. The Emperors of the present dynasty have been magnificent promoters of literature. Many copies of their works have been destroyed with the printing-blocks. Near it are schools for Turkish and Thibetan, where a limited number of pupils are taught those languages for the public service. The two Turkish teachers belong to the mosque and colony of that race, to the north-west of the Board of Punishments. These schools were founded 120 years ago, when Kien-loong married the widow of a Turkish prince from Cashgar. By her he had a daughter who lived to be married, but died without bearing children, and the tie effected by this marriage between Turkey and China was thus dissolved.

The Thibetan teacher is a Lama sent for the purpose by the Dalai Lama from Lassa. The schools—in existence last century—for the Burmese and Newara languages, do not appear to be in operation at present.

On the west side of the palace is the park called Si-yuen,

* The library at Yuen-ming-yuen was destroyed with the halls and temples of that magnificent imperial residence in 1860.

"west garden." Its boundary wall is three miles round, and it includes a large lake. Here was formerly the palace of the Mongols. There is a narrow strip of houses with a street lying between it and the palace. In this street are temples to the rulers of rain and thunder, corresponding to two temples to wind and clouds on the east. The inmates of the palace have access to the lake by the north gate or the west gate of the "Purple forbidden wall." The Emperor, when he prays for rain in the Ta-kau-tien, leaves the palace by the north gate. Recently (1869), the Cochin-Chinese ambassadors, who arrived here for the first time since the Kwangsi rebellion, were instructed to come to the space outside of this gate, in order to have a glimpse of the sacred person of their lord paramount in passing; as he went by in his sedan, they prostrated themselves at a sufficient distance. The Emperor turned to them, and called out, in Manchu, "Ili" ("rise"), and so passed on. Such was the reception they received, and which they would be expected to regard as a high honour and privilege. The Ta-kau-tien, to which the Emperor was going to worship on that occasion, is passed on the right by the visitor to the park. It looks out on the moat: its outer quadrangle has gateways on the east, west, and south; that on the south is flanked by two yellow tiled ornamental towers; the east and west entrances are under ornamental archways. Outside of each is a stone on which is inscribed in six languages * the usual order for all passers-by, officers or people, to dismount from their horses. The chief idol is the Tauist god, Tu-hwang-ta-ti, who, as a nature god, is supposed to send or withhold rain. Sometimes the Emperor orders Tauist priests to come here from the temple of Light, Kwang-ming-tien, to perform, for several days in succession, a service

* At first, Chinese, Mongol, and Manchu were enough; but when the conquests of Kanghi and Kien-loong added Turkestan, Western Mongolia, and Thibet to the empire, Calmuck, Turkish, and Thibetan were engraved at the back of the stone.

for rain; at the back is a circular pavilion, roofed with blue tiles, in imitation of the colour of heaven.

Leaving this temple and proceeding through a gateway, the visitor is in the west park, and sees in front of him a round high wall over which hang the branches of a large white pine and other lofty trees; this is the Tw'an-c'heng. Within it is a temple called Cheng-kwang-tien, dating from the times of Mongol rule. In front of it is a large urn of earthenware for fish. It is a relic of the Mongol period, and is two feet five inches high. It was lost, but recovered from a Tauist temple in the west city, where it had been regarded as of no account, and was used to contain vegetables at the kitchen door. It was bought for the Emperor for 1,000 taels, 330*l.* of English money.

The public path skirts this wall, and crosses the lake by a handsome marble bridge, from which the view is charming. Fresh from clouds of dust, the traveller emerges on an elevation, where he is entranced by a lake with winding shores, everywhere wooded or decorated with marble structures and gay temples. On the north side is a hill on an island called Kiung-hwa-tau, capped by a white pagoda or dagoba. Here there is an altar on the hill-side to the originator of silk manufactures and to the presiding genius of the silkworm; the altar wall is 1,600 feet round, and the altar itself forty feet in circuit, and four feet high. Round it are mulberry-trees, and near it a tank for washing the worms. The Empress comes here annually to feed the silkworms, which are kept in a house suitable for the purpose; she thus sets an example of industry to the working-women of the empire.

Part of the stones of this hill were brought from a mountain in Honan province by the Kin Tartars. Hence a tradition has floated from mouth to mouth, among those little careful of facts, to the effect, that the whole hill had been brought from Honan.

At the north end of the lake are some buildings, under the

charge of the priests of Chan-t'an-sï, an adjoining Lama monastery. Here are seen in one high building a colossal Buddha, about sixty feet in height. The figure is Maitreya, the coming occupant of the throne of the world's teacher. In another building is a representation in stucco and wood-work of the Paradise of the Western Heaven. To see these buildings Mongol visitors are admitted in the winter. For a few months, some years ago, Englishmen were admitted, but it became known to the princes, and an order was sent not to open the gates to the men from the west.

In the Chan-ta'n-sï are placed, in certain galleries, some indecent figures, which the more respectable Lamas do not much like to be asked about. They are also found in other Lama temples in Peking. Thibetan Buddhism is responsible for the first introduction of these figures into China in the period of the Mongol dynasty. The Confucianists at the time raised an outcry against the immorality of this practice; but they did not succeed in checking it, except in regard to Chinese Buddhism, which never adopted the custom.

In the time of Macartney's embassy there were boats on the lake, and the imperial cortége was rowed on some occasions from one side to the other. At present the lake is too shallow for boats. The part to the south of the bridge is larger than that to the north. On its banks, among other buildings on the east side, is the Ying-tai, and the hall called Wan-sheng-tien, where, when the Emperor so appoints, foreign princes and ambassadors are entertained. Here, perhaps, when the Emperor comes of age, at sixteen or seventeen years, as may be decided, the ambassadors from Europe and America will be received. A compromise, amounting to an omission of the three kneelings and nine knockings, will be more conveniently carried into effect here than in the palace, where the new year and birthday ceremonies are performed.

At another building in this part of the park are to be seen eleven bells of the Chow dynasty, found buried in the earth in

Kiang-si province in the middle of last century, and, consequently, about 2,000 years old.

On the west side of the lake there are performances, on certain occasions, by candidates for military distinction in archery and riding. The Gallery of Purple Light is a building appropriated to feasting the Mongol princes and Corean ambassadors at the new year. When, in 1865, the new French church was completed, its two handsome and lofty towers overlooked the grounds of the west park in this place. By ascending the staircase of one of the towers, it would have been possible to see the ceremony at the new year. The Chinese Government elevated the wall next the cathedral to twice its former height, from fear of a bad influence. The Chinese, firm believers in geomancy, particularly dislike high buildings of foreign construction. They are supposed to be conductors of the evil energies of the mischievous demons who inhabit the air. They interfere with what is called the Fung-shui, and will bring misfortune on neighbouring houses and their occupants. Even in the street, on the north side of the church, where princes and courtiers pass to the morning audience with their suites, it was thought necessary, also, to build a high wall to ward off the dangerous influence. These high walls are a conspicuous monument of the foolish superstition of the Chinese Government at the present day.

North of the palace is Prospect Hill, Ching-shan. It is supposed to be a protection to the Fung-shui of the palace, to which it acts as a mound on the north side does to a grave, keeping from it evil influences. The hill has five prominences, each of which is crowned with a Buddhist temple, having idols in it. The park round it is about a mile in circumference. The last of the Ming Emperors, unable to escape from his enemies, hanged himself on a tree in the eastern part of this park.

Previous to removal to the imperial cemetery, the coffin of

each deceased Emperor is placed for the time in one of the buildings of this enclosure.

Native traditions say that, some centuries ago, a large quantity of coal was placed under this hill for use in case of the city ever needing to be shut up. It is, therefore, called Mei-shan, "Coal hill." The hill is half a mile in circuit, and the enclosure fully a mile. It was measured in the Ming dynasty, and found to be 147 feet high, with a slope of 210 feet. It is not, then, quite half so high as Arthur's Seat in Edinburgh.

On the south of the palace, in a part inaccessible to foreign visitors, are found one of the most important altars and one of the most important temples of the imperial dynasty, the Tai-miau on the east, and the altar to the spirits of the land and grain on the west.

The enclosure of the Tai-miau is south-east of the Emperor's residence. It is 2,916 feet in circuit, or more than half an English mile. The temple is appropriated to the ancestors of the Emperor. It is his family temple, and occupies the most honoured position of all religious structures, except the Temple of Heaven. To be on the south, and also on the east of the palace, is the summit of honour. Thus the Temple of Ancestors is more thought of than any temple, except that of heaven, which is placed immediately in front of it, at the distance of a mile and a half in the Chinese city. The Tai-miau has a front, a middle, and a back hall. In the front hall the members of the imperial clan worship at the end of the year. In the middle hall are kept the tablets of the emperors and empresses of the imperial lines. In the east and west halls are placed tablets to princes and meritorious officers, and in other side-rooms are preserved the sacrificial vessels. At the conclusion of wars an announcement is made in this temple to ancestors, as, also, at the Kwo-tsï-kien, to the spirits of Confucius and the literati there worshipped, of victories won and new territories acquired.

In a building near the Tai-miau is the Record Office, where genealogical tables, important documents, and addresses of exhortation by the emperors are preserved. When the portrait of the present Emperor's father was sent to Mouk-den lately, it was accompanied by a copy of the genealogical tree, the "important instructions," and the chronicle of his reign. They were taken from this office. The important, or holy instructions, consist of the addresses which the deceased Emperor formerly delivered to his great officers, clansmen, and children, in regard to their special duties.

The attachment of the Chinese to antiquity has led them to retain old customs with extreme nicety of imitation. The principal imperial temples now found in Peking had their counterpart in the period of the classics. For example, the altar to the spirits of land and grain, She-tsih, on the west of the Tai-miau, and in front of the palace, is imitated from the practice of the Chow dynasty 1,000 years before our era. At that time it is said that the great sage Chow-kong, when setting apart a site for a new city on the Lo river, offered two bullocks to heaven outside of the city, and to the spirit of the land within the new city. The custom has been ever since retained. Keu-lung, minister of works to the ancient Emperor Chwen-hu, was long since made into a divinity to be worshipped as the god of land, and Heu-tsih, ancestor of the Chow imperial family, was appointed to be worshipped as god of grain in the same way.

The altar is fifty-two feet square, and four feet high, faces the north, and is built of the favourite white marble which has been so plentifully brought to Peking from the western hills. The terrace is laid with earth of five colours, arranged according to the ordinary Chinese distribution of the five colours among the cardinal points: blue is east, red is south, black is north, white is west, and yellow is central. The inner wall is 764 feet long, and is built with different coloured bricks on each of its four sides, according to position.

In the She-tsih-tan of the Yuen dynasty there were two altars, one to the spirit of land, and the other to the spirit of grain. They were within the present Ping-tse-men, on a site now occupied by houses.

It may be remarked here that the altars represent the most ancient Chinese religious worship. They are, first, the Tieu-tan, or altar of heaven, on the south of the Tartar city, but enclosed within the wall of the outer city; second, the altar of earth, outside the north gate; third, the altar of the sun, beyond the Chï-hwa-men gate on the east; fourth, the altar of the moon, outside the west wall; fifth, the altar to Sien-nung, the ancient Emperor who first taught the people agriculture; sixth, the altar just described, to the gods of the land and grain.

The sacred buildings called Miau are next in importance. There is the Tai-miau, that to ancestors; the Wen-miau, to Confucius; the Ti-wang-miau, dedicated to the Kings and Emperors of all dynasties, and containing tablets inscribed with their names. The Miau represents the second stage of the ancient religion when the house succeeded to the altar, and the worship of deceased men, including ancestors, kings, and wise men, was added, with the use of tablets, to the earlier worship of the powers of nature. The third period was that of the simultaneous growth of the Buddhist and Tauist mythology and worship, when the monastery was introduced by the Buddhists, with its idols, consisting of real and imaginary Hindoo philosophers and ascetics, and its resident fraternity of professed priests forming a worshipping choir. The sï, the tang, the an, and the yuen are varieties of the Buddhist monastery. The kwan, the tien, the koh, and the miau are Tauist; of which the kwan is monastic, and the other terms denote buildings of various sizes for the worship of Tauist gods.

In the Hwang-cheng we find inside the Tung-ngan-men, a Lama monastery, inhabited by Mongol Lamas reading the Buddhist liturgical books in the Mongol language. It is called

Mahakala-miau. The word Mahakala means great black spirit. This temple was once the residence of a hereditary prince, Jui-tsin-wang, who now lives in the neighbourhood of the observatory. Its anomalous name seems to owe its origin in some way to this peculiarity in its history, for, as a Buddhist institution, it should not be called Miau. It is the only monastery in Peking where the Lamas are obliged, by the rules of the place, to read prayers in Mongol.

A mile to the north of this temple is Sung-chu-sï, where about a hundred Mongol Lamas have excellent quarters provided. Here there is a shop for the sale of Mongol and Thibetan liturgical books. They are cut on wood and printed on thick paper, in long strips, piled one over the other in Hindoo and Siamese fashion. They are sold in yellow covers to Mongols visiting Peking in the winter, and for use in the Lama monasteries. Among them are the *Adventures of Gesser Khan*, a celebrated Tartar hero: a book which has in it some amusing comic scenes, a fact unique in Buddhist literature. There are also dictionaries for learning the Thibetan language, and some poetry constructed on the principle of alliteration, as it is employed in Tartary.

The gate north of Prospect Hill is called, in common parlance, Heu-men, the back gate. Outside of it is the office of the Ti-tu, or governor of the city, and also the drum and bell tower.

One of the five large bells of Peking is here suspended. A view of it may be seen in Kircher's *China Illustrata*. In a letter there cited, Verbiest says this bell is 120,000 lbs. in weight, while the bell of Erfurt, "the queen of bells," is but 25,400 lbs. in weight. It is twelve cubits high and ten cubits eight inches wide at the mouth. The metal is nine inches thick.

The Emperor Yung-lo, so celebrated for his magnificent enterprises, caused five bells to be cast, all of about the same weight—namely, 120,000 lbs. avoirdupois. One is in the

palace beside the Tai-ho-tien; another was cast with the entire text of a long Buddhist liturgical work, and is hung at a temple outside of the north-west angle of the Peking walls; a third is here; and the other two are in certain temples. This bell was formerly swung on an open scaffolding. By Kien-loong, more than a century ago (1740), a building was erected to shelter it. In the stillness of the midnight hour its deep mellow tone is heard at four miles' distance, throughout Peking, as it strikes the watch. The Chinese bells are more cylindrical and less conical than the European. This, Verbiest remarks, renders them superior.

In the drum-tower incense-sticks, to mark the hours for the drummers, were formerly supplied from the Board of Astronomy, and may be so still. One would think a good clock would serve much better; but in China customs that ought to be obsolete are blended with science in a singular way. To the west there is an open space, a shallow lake, and to the north-east, an avenue of willows leading to Prince Kung's residence; and about a mile further, is the temple where Sir Harry Parkes was confined in 1860. It is called the Kau-miau. It was built in the sixteenth century by a eunuch. The date of imprisonment of Sir Harry and Mr. Loch is still to be seen on the walls in the handwriting of the captives, September 29th to October 7th. Heng-chi, who showed such kindness as he could to the prisoners, lived in this neighbourhood, and they were placed here that they might be near his residence. He continued to maintain friendly relations with foreigners till his death.

Our survey has now brought us to the north-west quarter of the city. Here is the old palace of To-to, a learned and influential Mongol statesman of the Yuen dynasty, author of the *History of the Kin Dynasty*, and other works. The building is now a large temple, where a busy fair is held on fixed days, six in each month. It is occupied by Buddhist priests, and is called Hu-kwe-si.

Passing westward by the Si-sï-pai-leu, or "four ornamental arches of the west," spanning as many broad streets which here meet, the visitor comes in sight of the Ti-wang-miau, or TEMPLE OF EMPERORS AND KINGS. It was founded during the latter half of the Ming period, in the sixteenth century. In it are placed tablets to all good emperors from the most ancient times to the present. Tyrants, enemies to literature, and usurpers are not allowed a place there. The Mongol Kublai, Marco Polo's patron, was at first admitted by the Mings, and retained against the opinion of censors, but was afterwards sacrificed to the prejudices of a more successful memorialist. This brings to mind the question once eagerly debated, "Shall Cromwell have a statue?" But, as in the British House of Parliament the claims of great genius and the resolute achievement of a noble destiny found recognition, so Kublai's right to a place among China's sovereigns was allowed by a new dynasty. The Manchus added the founders of the three Tartar dynasties, Liau, Kin, and Yuen; and of the Chinese dynasty, Ming. They also honoured in the same way Kin-shï-tsung, the best of the Nü-chïh Emperors, their own ancestors, and assigned positions to two good officers of the Liau, Kin and Ming dynasties. The great conqueror, Ghengis Khan (Chĕng-kis), founder of the most extensive empire the world ever knew, was also added to the list, though he was not much in China, and kept his court at Karacorum, not far from Urga, to the south of the Baikal sea. The rule as to the admission of tablets in this temple, is that all past emperors should have them, except the vicious and oppressive, with those who have been assassinated, and such as have lost their kingdom, although it should be by no fault of their own. It is thought that in this way the judgments of history should be acknowledged and her lessons perpetuated.

Near the Ti-wang-miau is the Pai-t'a-sï, a large Lama monastery, founded 700 years ago in the Liau dynasty. There is a conspicuous white dagoba here, under which are buried

twenty beads, 2,000 clay pagodas, and five books of Buddhist charms. Kublai, who was devoted to Buddhism, spent much gold and quicksilver in gilding the images and walls of the temple. Under the Mongols the buildings were much used for transacting public business. On the west side of the city, beside this dagoba and that on the island hill in the west park, there are three small pagodas, two of which are erected as gateway towers in front of a temple to the south-west of the palace. A few years since a censor advised the Emperor to build a new astronomical observatory to the south-east of the palace, in a position corresponding to these two pagodas, in order that a favourable geomantic influence might be established for the eastern side, similar and supplemental to that of the pagodas on the western.

The Yung-ho-kung is at the north end of the eastern half of the city. It is a Buddhist temple, containing from 1,300 to 1,500 lamas, mostly Mongols. They are divided into four classes according to subjects of study. About three hundred receive instruction in metaphysics or the doctrine of "the empty nature"—in Mongol, "hogó sen chinar,"—that is, the non-existence of matter, beings, and things,—with such explanations as are requisite to reconcile the observed differences in nature and qualities of things with this otherwise incomprehensible doctrine. Three hundred more study the Tantras in Thibetan translations. They form the second part of the Ganjur collection, and treat of the Buddhist priest's personal action as an ascetic, with devotional rituals, and charms for invoking the aid of the Buddhas and the divinities of Sivaism. To these are added the mystic Yoga, in which the hermit's reveries are reduced to a system, with complicated ramifications. This course of instruction is called "Undusun soragal," or "Dandara." The third course is attended in this temple by more than 200 pupils. It treats of astronomy and astrology, according to the Hindoo system as taught in Thibet. The fourth course is Medicine. There are about 150 pupils.

Including Mongols not arranged in these four faculties, there are usually in this monastery from 1,300 to 1,500 lamas. It is ruled by a Gegen, or living Buddha, who is usually a Thibetan. He resides in the south-west portion of the monastery, where some lamas of the same nation also have their domicile.

The Yung-ho-kung was once a prince's residence, and was inhabited by the son and successor of Kanghi. When he became emperor he gave his palace to the lamas, and became a favourer of Buddhist doctrine so far as a Confucianist may.

The Emperor is visitor of the institution, and nominates a cabinet minister to take charge of communications with the Gegen. The Gegen when he dies is buried at Wu-t'ai-shan, in the province of Shan-si. This celebrated spot, one of the oldest Buddhist establishments in China, is distant a fortnight's journey from Peking. At the head of it is a Thibetan Gegen, or "living Buddha."

The buildings are very imposing. A broad paved space leads to the front from the south gate. On each side of this space are the dwellings of the lamas, the greater part of which are arranged in regular rows of streets and lanes. At the hour of prayer they are seen issuing in crowds from their cells, habited in yellow stoles. Passing a gateway, they cross the court of two bronze lions, the colossal animals which, with fine old trees, ornament the front of the hall of the Devas Rajas. Farther on in the principal court is a large square monument of marble inscribed with the history of lamaism. Its rise in Thibet in the Ming dynasty and subsequent fortunes are sketched. This narrative is in four languages, Chinese, Manchu, Thibetan, and Mongol, each occupying one face of the stone. Before it is a bronze incense-urn eight feet high. At the south-west corner of the court hangs on the wall a picture of the Universe, according to the opinions of the Thibetan lamas. The world is held by the four-clawed feet of a huge sea-monster, Matara, a crocodile or sea-calf with three

eyes. The six paths to the Nirvana are here painted: Buddha at the north-west side points to the sun, and thus the sorrow and joy of life are set before the eye of the lama as he adjusts his robes when about to enter the chaunting-hall for service. It is called the "Wheel of Sansara," the deceptive ever-changing world of the Buddhists.

They sit, when performing service, on low cushioned stools or benches facing east and west in rows. Some among them sing a deep bass note in D in accompaniment to the Gregorian-like chaunt of the greater number. This is an accomplishment learned in youth when the voice is breaking. The idols in the lama temples are the same as in Chinese, with a few exceptions. But the lamas are fond of using Thibetan pictures of Buddha, which in some of the halls take entirely the place of images. The personages painted all belong to Northern Buddhism, in which Kwan-yin, the "goddess of mercy," and Amitabha Buddha of the western paradise, are favourite objects of adoration.

At the north end is a lofty building in which is a colossal image of Maitreya, the coming Buddha. It is seventy feet high, and is made of wood. The traveller ascends to the head of the image by several flights of stairs. The coronet he wears is that of a Bodhisattwa, with several angular projections turned up at its circumference. This indicates that he has not yet attained the dignity of Buddha, who wears a skull-cap embossed with inverted shells. A lamp over Maitreya's head is lit when the Emperor visits the temple, and a large praying-wheel on the left hand, reaching upward through the successive stories of the building, to an equal height with the image, is also set in motion on that occasion. The whole series of buildings, inclusive of the Emperor's private apartments, is called commonly Yung-ho-kung, but this name is properly applied to the central building, in front of which is the tetraglott inscription of the history of Lamaism. Beautiful silk carpets made at Po-ti-cheng, beyond the Ordos country, are laid on the floor of

this hall. The pictures from Thibet, here worshipped, represent the past, present, and future Buddha, San-shï-ju-lai, as in Chinese temples. In front are a double row of the "eight precious offerings," consisting of a wheel, a canopy, a fish, a shell, and so on, which, with the Wu-kung, candles, incense and flowers, constitute the usual gifts at the shrine of Buddha.

On the west side of the Yung-ho-kung is the Confucian temple, usually called Kwo-tsï-kien. Old cypresses of the Yuen and Ming dynasties give it a venerable appearance. The idea of a Confucian temple requires a suitable building to present offerings at spring and autumn, with wooden tablets set upright in niches, and inscribed with the names of the sage and his chief disciples. In front of this hall are always planted rows of cypresses. This idea is here carried out in an imposing manner. The hall is very lofty, from forty to fifty feet high, the roof being supported by large teak pillars from south-western China. In front is a broad and handsome marble terrace, twenty-eight yards long by fourteen wide, with balustrades ascended on three sides by seventeen steps. The inscription on the tablet, in Chinese and Manchu, says, "The tablet of the soul of the most holy ancestral teacher, Confucius." The tablets of the four distinguished sages, Tseng-tsï, Mencius, Yen-hwuy, and Tze-sze, are placed two on each side. The first of these wrote the Great Instruction, the first of the four books; the second, Mencius, wrote the fourth book; Tze-sze wrote the Tsoong-Yoong, or the "Invariable Mean;" and Yen-hwuy, the remaining, is the most conspicuous of the disciples who in the Lun-yü discoursed with the Master. Six more celebrated men of the school occupy a lower position on each side; among them is Chu-hi, the famous philosopher of the Sung dynasty in the twelfth century. This arrangement is not older than the division of the sacred books into the Four Books and Five Classics which took place in the age of Chu-hi. Under the influence of Buddhism, images were introduced in the Tang period, and used for some centuries, but abandoned again in

the Ming dynasty, on the ground that "to mould clay into an image is to *lose the idea* of the Shin-ming." * The tablets are two feet five inches high and six inches wide, on a pedestal two feet high: the title is in gilt letters on a red ground. Formerly ten wise men, in addition to Mencius and Yen-hwuy, were honoured with sitting images; now they are increased to twelve, in order to introduce Chu-hi, and the two have become four. The floor is covered with Tsung matting, an article imported from the south, and much used in China for carpeting and for printers' brushes: it is made from the involucre of the leaves of the areca-palm, well known in India. On the roof are seen handsome tablets in praise of Confucius: each Emperor presents one in token of veneration for the sage. Every inscription is different, and presents some aspect of his influence: he is called "Of all born men the unrivalled," "Equal with Heaven and Earth," "Example and Teacher of all Ages," &c.

On each side of the court is a range of buildings where there are tablets to more than a hundred celebrated scholars. On the east side are seventy-eight virtuous men, and on the west fifty-four learned men. Among them eighty-six were pupils of the sage; the rest are men who have accepted his principles. No Tauists, however profound or brilliant, no original thinkers, however much they may have been followed, are allowed a place here: it is the Temple of Fame for the Ju-kiau, the sect of the Confucianist literati, exclusively.

During the Tang and Sung dynasties Confucius was worshipped under a title of nobility. He was then a Wang, or Prince. Now it is thought better to honour him with the denomination of a "teacher," sien-shï. His ancestors are adored in a back hall.

In the temple court in front of the Moon terrace, with its

* Shin-ming, the spiritual and illustrious ones,—a common title for the invisible powers of a good kind.

marble balustrades, there are six monuments with yellow-tiled roofs, recording foreign conquests by the Emperors Kanghi, Yung-cheng, and Kien-loong :—

1704.	Kanghi.	Conquest of Shomo, Western Mongolia.
1726.	Yung-cheng.	Conquest of Tsing-hai, or Eastern Thibet.
1750.	Kien-loong.	Conquest of Kui-chwen, the Miau country.
1760.	Do.	Conquest of Chungaria, land of the Calmucks.
1760.	Do.	Conquest of Mohammedan Tartary.
1777.	Do.	Conquest of Miau country in Sechwen.

On occasion of the announcement of victories to the soul of Confucius, to ancestors, to deceased Emperors in the Ti-wang-miau, and to the spirits of the land and grain, it is usual to erect these monuments.

In the gateway to the same court are the celebrated stone drums, consisting of ten black drum-shaped blocks of granite. When first mentioned, about the seventh century of our era, they were in a Confucian temple in a city of the modern province of Shen-si. Eu-yang-sieu, one of the chief literati of the Sung dynasty, objects to their antiquity on several grounds: he says the characters are not cut deep enough to warrant our believing, with the Tang period authors, that they are 2,500 years old. He also says there are no authentic stone monuments inscribed with characters previous to the third century before our era; and adds, as a further objection, that Han writers would certainly have mentioned them, and that they would have found a place in the imperial book catalogue of the Sui dynasty. On the other hand, later authors are inclined to think more of their antiquity, and believe them to date from the Chow dynasty, and to belong to the period of Siuen-wang, two centuries before Confucius, and to be, therefore, about 2,500 years old. They consist, according to this view, of poetry in the old seal character, commemorating one of Siuen-wang's

hunting expeditions. A part is still legible, but though the drums are of solid granite, more than half the inscription has peeled off.* The stones are ascribed to the age of Wen-wang, when first mentioned by writers of the Tang period, about A.D. 600 to A.D. 900, the inscriptions only being referred to Siuen-wang. To secure the preservation of the remaining characters, which seemed likely to peel off like the rest, the Emperor Kien-loong had new stones cut and placed on the south side of the same gateway. In front of them is the court of the triennial examinations. A stone is here erected in commemoration of each, and on it are inscribed the names and residences of all who then receive the title of Tsin-shï, "doctor of literature." The oldest are three still remaining of the Yuen dynasty. For the five centuries that have elapsed since, the monuments are nearly complete. Has any European university a complete list for five hundred years of all who have taken in it the title of doctor?

Adjoining the Confucian temple on the west side is the Pi-yung-kung, or Hall of the Classics. This was a thought of the Emperor Kien-loong. Before his time the classics had been expounded in the adjoining Kwo-tsï-kien or Tai-hio,—the college attached to the temple of China's great sage. But, as in ancient times the emperors had had a hall called Pi-yung in a circular ornamental tank, while the feudal princes had in front of their colleges a semicircular tank, Kien-loong determined to give completeness to the Tai-hio by adding to it the present structure. It is a lofty building, square, with a four-sided roof having double eaves, yellow-tiled, and at top surmounted by a large gilt ball; a verandah carried to the

* These ancient relics of the Chow period have followed the court from one capital to another, till they were placed in Peking. One of the drums has lost its upper half, and the remaining half has had a hole scooped in it. It is said that it was found in the country near Kai-fung-fu, in Honan, at a farmstead, where it had been used as a watering-trough for cattle.

roof, and supported by massive wooden pillars, encircles it. The sides consist of seven pairs of folding-doors each; the tank surrounds it, and is circular and edged by marble balustrades. A bridge crosses it to the centre doorway of each side. There is a large throne in the interior, protected at the back by "the screen of the five mountains;" and the antithetical sentences suspended on the pillars announce that the Emperor had perfected the work of former dynasties by the erection of this hall.

In front is a yellow porcelain arch with three entries. On each side, in long cloisters, stand about 200 upright stone monuments, engraved on both sides. They contain the complete text of the nine classics. The idea has been repeated from the Han and T'ang dynasties, each of which had a series of monuments engraved with the classics in the same way. The whole is executed in a style of great beauty.

The intentions of the Han and T'ang emperors, as well as of the Manchu sovereign, Kien-loong, in erecting these monuments, was to preserve an accurate text of the classics. Literature took alarm from the book-burning of Tsin-shi-hwang; and it was afterwards found that the lapse of centuries was scarcely less fatal to the purity of ancient texts. The danger of corruption would be much lessened by the preservation of these highly-prized remains of antiquity on stone tablets in the temple of Confucius. So as to be more easily read, the text is divided on the face of the stone into pages of a convenient size, so that the difficulty felt in reading long lines of Chinese characters from top to bottom of the stone is obviated.

The Temple of Heaven is in the Chinese city, three miles to the south of the palace. It is placed there because the sacrifices there performed were anciently offered in the outskirts of the city where the Emperor resided, and the part called by us the Chinese city is properly the southern portion of the outskirts of the capital.

The most important of all the State observances of China is the sacrifice at the winter solstice, performed in the open air at the south altar of the Temple of Heaven, December 21. The altar is called Nan-Tan, "south mound," or Yuen-kieu, "round hillock,"—both names of the greatest antiquity. Here also are offered prayers for rain in the early summer. The altar is a beautiful marble structure, ascended by twenty-seven steps, and ornamented by circular balustrades on each of its three terraces. There is another on the north side, of somewhat smaller dimensions, called the Ch'i-ku-t'an, or altar for prayer on behalf of grain. On it is raised a magnificent triple-roofed circular structure ninety-nine feet in height, which constitutes the most conspicuous object in the *tout ensemble*, and is that which is called by foreigners the Temple of Heaven. It is the hall of prayer for a propitious year; and here, early in spring, the prayer and sacrifice for that object are prosecuted.

These structures are deeply enshrined in a thick cypress grove—reminding the visitor of the custom which formerly prevailed among the heathen nations of the Old Testament, and of the solemn shade which surrounded some celebrated temples of ancient Greece.

On the day before the sacrifices the Emperor proceeds to the Chai-kung, hall of fasting, on the west side of the south altar. Here he spends the night in watching and meditation, after first inspecting the offerings.

The tablets to the Supreme Ruler of Heaven, and to the Emperor's ancestors, are preserved in the chapel at the back of each altar. There are no images. Both these chapels are circular, and tiled with blue glazed porcelain; and, in this respect, resemble the lofty edifice on the north altar. But they have no upper story. The name of the southern chapel, Hwang-kiung-yü, means "the circular hall of the imperial expanse."

The south altar, the most important of all Chinese religious structures, has the following dimensions. It consists

of a triple circular terrace, 210 feet wide at the base, 150 in the middle, and 90 at the top. In these, notice the multiples of three: $3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$. The heights of the three terraces, upper, middle, and lower, are 5·72 feet, 6·23 feet, and 5 feet respectively. At the times of sacrificing, the tablets to Heaven and to the Emperor's ancestors are placed on the top; they are 2 feet 5 inches long, and 5 inches wide. The title is in gilt letters; that of Heaven faces the south, and those of the assessors east and west. The Emperor, with his immediate suite, kneels in front of the tablet of Shang-ti, and faces the north. The platform is laid with marble stones, forming nine concentric circles; the inner circle consists of nine stones, cut so as to fit with close edges round the central stone, which is a perfect circle. Here the Emperor kneels, and is surrounded first by the circles of the terraces and their enclosing walls, and then by the circle of the horizon. He thus seems to himself and his court to be in the centre of the universe, and turning to the north, assuming the attitude of a subject, he acknowledges in prayer and by his position that he is inferior to heaven, and to heaven alone. Round him on the pavement are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on in successive multiples of nine till the square of nine, the favourite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones.

The same symbolism is carried throughout the balustrades, the steps, and the two lower terraces of the altar. Four flights of steps of nine each lead down to the middle terrace, where are placed the tablets to the spirits of the sun, moon, and stars, and the year god, Tai-sui. The sun and stars take the east, and the moon and Tai-sui the west: the stars are the twenty-eight constellations of the Chinese Zodiac, borrowed by the Hindoos soon after the Christian era, and called by them the Naksha-tras; the Tai-sui is a deification of the sixty-year cycle. The present year, 1869, is the sixth year

of the cycle, and is denoted by the characters ki-sï, taken from the denary and duodenary cycles respectively. For this year the tablet is inscribed with these characters. In 1870 the characters keng-wu, next in order, will be taken, and so on.

The balustrades have 9 × 8, or 72 pillars, and rails on the upper terrace. On the middle terrace there are 108, and on the lower 180. These amount in all to 360—the number of degrees in a circle.

The pavement of the middle terrace has in its innermost circle 90 stones, and in its outermost 162 stones, thus reaching the double of 81, the outermost circle of the upper terrace.

So again, in the lower terrace the circles increase from 171 stones, the innermost to 243, or three times the square of nine for the outermost.

The pavements, flights of steps, and balustrades, are all of the white marble known by the Chinese as Han-pai-yü,—an excellent stone for architectural purposes, and for the rough sculpture of the Chinese masons, but not fine and hard enough for European sculpture.

It has been an aim to use odd numbers only; Heaven is odd, Earth is even, Heaven is round, Earth is square; or, to use the ultimate expression of Chinese metaphysical thought, Heaven is Yang, Earth is Yin. The numbers 1, 3, 5, 7, 9, belong to Yang, Heaven; the numbers 2, 4, 6, 8, 10, belong to Yin, Earth. In the official published accounts of the construction of the Temple of Heaven, this is set down as the fundamental principle.

It may be remarked here, how well this accords with the opinion that the Persian religion and system of thought agreed in ancient times with the Chinese. The city of Ecbatana was so built that the Emperor lived in the centre, surrounded by concentric rings, representing the celestial spheres. Each ring was a wall painted with its appropriate colour, according to the astronomical notions of the time.

The old Persian religion, with its worship of the elements, and its dual philosophy, before the introduction of Ormuzd and Ahriman, and the worship of fire, bears a most striking resemblance to the old Chinese religion as exemplified in the modern Temple of Heaven.

As might be expected, careful distinctions are made in the sacrifices. The animals ordinarily used for food by the ancient Chinese, and the fruits of the earth known to them, are almost all included. But productions recently introduced into the country are not offered. To heaven alone is offered a piece of blue jade, cylindrical in shape and a foot long, formerly used as a symbol of sovereignty. But the great distinguishing sign of superiority is the offering of a whole-burnt offering to Heaven. Heaven receives also twelve bundles of cloth, while the Emperors, and the sun and moon, have offered to them but one. Various-shaped vessels, filled with different kinds of corn, are offered to heaven, to the Emperors, and to the sun and moon; but in greater number to the former. The spirits of the atmosphere, winds, clouds, rain, and thunder, have their tablets placed below the altar on the east and west sides, between the inner and outer enclosure. They also receive a share of the offerings, consisting of four bundles of cloth, a bullock, a sheep, and a pig, with the productions of the soil.

On the south-east of the altar stands, at the distance of an arrow-flight, the large furnace for the whole-burnt offering. It is faced with green porcelain, and is nine feet high. It is ascended on three sides—east, south, and west—by a green porcelain staircase. The bullock is placed inside, upon a substantial iron grating, underneath which the fire is kindled. Outside there is a pit for the blood and hair. The visitor, ascending by one of the staircases to the top of the furnace, sees within it the remaining charred bones of the last sacrifice.

Some native scholars attempt to explain the burnt sacrifice,

as intended to call the attention of the supreme spirit of heaven, by the smoke, odour, and flame, to the circumstance that the time for the sacrifice has come. This agrees with the common Buddhist notion that the wooden fish, and the bell, the musical stone, and various instruments of music, need to be struck in order to announce to the god worshipped that his presence is desired. Another native explanation is that the odour is agreeable. This is very ancient, and agrees with many passages in the Old and New Testaments, which speak of the sweet-smelling savour of a burnt-offering; as well as with the ideas of the ancient Greeks in their burnt sacrifices. It has never occurred to the Chinese that the original idea connected with burnt sacrifices was propitiatory in the sense of substitutionary. The book of Genesis, while recording the fact of burnt sacrifices in the primitive patriarchal religion, does not give this explanation, except in the offering up by Abraham of his son Isaac. It first occurs in complete form in the revelations made to Moses. The Chinese sacrifices must be compared with those of the patriarchal, rather than the Mosaic age, and we cannot wonder that even if the doctrine of substitution was at first taught with the original institution of these sacrifices, that after the lapse of so many centuries the knowledge of it should be lost.

Whether, in the primeval institution of sacrifices, the substitutionary idea of life for life, and punishment for sin, transferred from offerer to victim, was at first plainly taught, or darkly hinted, is a question not easy to decide. The symbol may first have been given and afterwards its significance revealed; or the significance of sacrifices may have been made known to the earliest men, but not recorded till a later age in the early portions of the Bible.

The bullocks are selected with great care: they must be males of two years old, the best of their kind, and without blemish: they are fed in the park which surrounds the altar. These circumstances together constitute another point of

resemblance to the Jewish sacrifices, which should not be lost sight of.

The name of the furnace, Liau-lu, means the furnace of the fire sacrifice. Here the word Liau, for fire sacrifice, alludes in its etymology to "light-giving," thus favouring the first of the two native explanations.

On the south-west of the altar stand three high poles for hanging lanterns. The sacrifice is performed before dawn. The illumination will fall from these lofty lanterns upon the Emperor and his suite, while they all kneel in worship on the upper terrace, the altar-steps, and on the south pavement beyond the altar.

On December 21 the Emperor goes in a sedan-chair to the gate called Tai-ho-men in the palace: here he mounts the elephant carriage, and proceeds to the Temple of Heaven. There he goes first to the tablet chapel, where he offers incense to Shang-ti and to his ancestors, with three kneelings and nine prostrations. Then, going to the great altar, he inspects the offerings, proceeds to the south gate, and taking his seat in the elephant carriage is conveyed to the hall of penitential fasting. Next morning, seven quarters before sunrise, or about 5.45 A.M., he puts on his sacrificial robes, and goes to the south gate of the outer enclosure, dismounts from the *nien*, as his carriage is called, and walks to the Imperial yellow tent on the second terrace. At the moment he arrives at the spot where he kneels, the fire of the burnt sacrifice is kindled to meet the spirit of Shang-ti, and music is heard playing an air called Shï-ping-chï-chang. The Emperor then goes to the upper terrace of the altar, kneels and burns incense before Shang-ti, and then presents incense to his ancestors, whose shrines, with their tablets, are arranged in wooden huts on the north-east, and north-west portions of the altar. While he makes three kneelings and nine prostrations and offers bundles of silk, jade cups, and other gifts, the tune called King-ping-chï-chang is heard played by the musicians.

He then proceeds to the point on the altar where the prayer is read. The prayer is presented by an officer, the music stops, the Emperor kneels, the officer reads the prayer aloud, the Emperor bows to the ground three times, offers a cup to his ancestors on each side, and music and dancing commence.

At this point, certain officers bring forward what is called "the flesh of happiness" to the front of the tablet of Shang-ti and hold it up. The Emperor then goes to the spot for drinking "the cup of happiness" and receiving "the flesh of happiness," and prostrates himself three times, receiving the cup and flesh kneeling.

The north altar is a little smaller than the southern, but has erected upon it a lofty temple, ninety-nine feet in height. Before last century it was roofed with blue, yellow, and green tiles, but by Kien-loong these colours were changed to blue. The elaborately carved and richly painted eaves are protected from birds and insects by iron-wire net. In the interior, the large shrines of carved wood for the tablets are all seen in their places, corresponding to the moveable blue wooden huts which, on the days of sacrifice, enclose the tablets on the southern altar. The windows are shaded by venetians made of thin blue glass rods strung together; they are produced at the glass factories in Shan-tung. Here also, as at the south altar, are seen, on the south-east, the green furnace for the bullock, and the eight open-work iron urns in which the offerings of silk are burnt, and which are arranged, as at the southern altar, on an arc of a circle from the furnace round to the eastward; an urn is added when an Emperor dies. From the remnants of silk found in the urns it may be judged, that a plain, uncoloured, and coarsely woven silk cloth is preferred, such as is produced in the northern provinces, and that the rich satins of Nankin, or the figured silks of Hu-chow, would be unsuitable for these solemn sacrifices.

On the east is a winding passage or cloister, of 72 com-

partments of 10 feet each = 720 feet in length, leading to the slaughter-house. Here, in ancient times, the monarch himself used to kill the animal, but now an officer is deputed to discharge this duty, under the superintendence of the Emperor's deputies. One of the buildings passed while proceeding along this cloister of the seventy-two compartments was burnt by lightning in the year 1862; it contained part of the sacrificial vessels. Such a catastrophe was regarded as very ominous at the time, but as the dynasty has since gained strength by the successes of the army in dispersing several powerful bodies of rebels, and as the building was rebuilt without further disaster, the court has taken heart again. Near the long passage are to be seen, on the south, seven large stones lying in the open park; they are called the seven stars. They are supposed to have fallen from heaven, and to secure prosperity to the Empire.

The sacrifice at the north altar takes place at the beginning of spring. At this time it is thought right for the Emperor to go out from his home in the city to the altar, for the fruits of the year in the country, to meet there the new-come spring, and offer prayer to Shang-ti for a blessing on the labours of the husbandmen; the word "new," in Chinese SIN, agrees in sound with the eighth symbol of the denary cycle. The names of the denary and duodenary cycles have, from the most ancient times, been assigned to days. A day, therefore, is chosen for the sacrifice, which is marked SIN; for this there is no other reason than similarity of sound and ancient custom. It must be after the 6th of February, in the solar calendar, because then, in Chinese phraseology, spring begins, Li-chun. The temple is called Chi-kien-tien, "temple of prayer for the year." The name is inscribed in Manchu and Chinese on the upper roof.

Prayer for rain is offered at the south altar in the summer. On occasions of drought the Emperor sometimes goes on foot to the "Hall of penitent fasting." This is to indicate that his

anxiety of mind forbids him to seek bodily ease, while his subjects are suffering. That heaven should be angry with the people, is a sign that there is a fault in the prince. He therefore appears as a criminal, and lays aside his state for the time. The distance to be walked is three English miles, and it may be at a time of year when the heat is great. He may, however, return on horseback.

This is a special ceremony. There is also a regular prayer and sacrifice for rain offered about the time of the summer solstice at the south altar. The Emperor proceeds there with a numerous array of officers, who range themselves behind him on the twenty-nine steps and lower terraces on the south side of the altar. When the Emperor kneels, they do so too. While all are thus kneeling upon and below the altar, the prayer is presented and read. It is then placed before Shang-ti on the offering of silk. The prayer, which is written on silk, is then taken to the iron urns, and there burnt. The order followed in worship is that of court ceremonial. First come the nine orders of nobility, and then the nine ranks of officers. The distinctions indicated by different coloured balls on their caps, and by other insignia, are scrupulously observed. An isosceles triangle, whose vertex was on the top of the altar, and base on the south pavement, would represent the appearance of the worshipping suite, the Emperor being at the vertex.

Early, in the Ming dynasty, the temple was called Altar of Heaven and Earth. Such, also, was the name of the Peking altar, till a new park on the north of the city was set apart for an altar to earth. After this the sacrifices at the older altar were presented to the supreme spirit of heaven alone.

Some have imagined that they detected in the worship of earth, as distinguished from that of heaven, a duality entirely fatal to the monotheism which others represent as the real faith of the Chinese. It should be remembered that the ancestors of this people had both a nature-worship and a belief

in the personality of Shang-ti. In the popular songs of the Chow dynasty God is represented as having the attributes of a personal ruler, a deity to be prayed to, and as addressing verbal revelations to royal sages. Beside this belief, there was a graduated nature-worship, which was regarded as of the highest importance. The sun, moon, and stars, the earth, the mountains and rivers, were all worshipped. The feudal barons offered sacrifices to the nature gods of their own jurisdiction, while the lord paramount alone worshipped Shang-ti. At present, in Peking, the ancient customs are followed as closely as possible. The Emperor addresses himself as a humble servant only to Shang-ti. In prayer to the others—those that are simply nature gods, the spirit of the earth, the spirit of the sun, of the moon, of the grain and land—he speaks as a superior, praising them for their beneficial acts and influences; but viewing them all as subordinate beings, each ruling over his own province in a position of subjection to Shang-ti. Such, for example, is the relation of the spirit of earth, or Heu-tu, to the supreme ruler. Hence, this divinity is not female, nor is he ever personified by the Chinese, except so far as the title Heu-tu, "ruling earth," and Ti-chï-shen, "spirit of earth," deserve to be regarded as personification.

The objects of worship in the imperial temples in Peking may be spoken of as gods in the sense of nature worship without idols. But this does not disagree with the statement that the Chinese are monotheists, inasmuch as Shang-ti is, and has always been, regarded as the one supreme ruler.

On the west of the Temple of Heaven is that of Agriculture. It is dedicated to the fabulous originator of agriculture, Shin-nung. While the park of the Temple of Heaven has trees growing only in parallel rows, on the grass surrounding which are pastured the sacrificial cattle, that of the Shin-nung-tan is planted with trees irregularly throughout. Here the Emperor ploughs in the spring, as does also some one of the city magistrates, to give thereby an example of industry.

Several long plots of ground are shown. This one is the Emperor's, that one is the Chï-hien's (city magistrate), that is the Chï-fu's (prefect), and so on. Five grains are sown, called: 1, shu-tsï, a panicled millet; 2, tau, rice; 3, mei, a kind of millet, grinding into yellow meal like maize and small millet; 4, ku, small millet; and 5, pai, also a millet. In the Three Character classic there are six kinds of grain mentioned: 1, tau, rice; 2, liang, Barbadoes millet, sorghum, &c.; 3, shu, beans; 4, meh, wheat, barley; 5, shu, a panicled millet; 6, tsi, a small millet. The grain sown by the Emperor is rice; when he is not able to come his part is left barren; no inferior person can plough and sow it.

North of this ground is a square terrace, five feet high and fifty feet on each side, for watching the ploughing and other operations.

There are four large altars with appropriate buildings: 1, the altar of the spirits of heaven, tïen-shin-tăn; 2, of the spirits of earth, ti-kï; 3, of the spirit of the year, tăi-sui; 4, of the ancestral husbandman, or Shin-nung himself.

The first two altars are together, and both rectangular. That of the spirits of heaven is on the east, and that of the spirits of earth on the west. On the north side of the eastern, which is fifty feet square and four feet five inches high, are placed four blue marble shrines for tablets. They are carved with clouds and dragons, and are more than nine feet high. The tablets are inscribed with the titles of the spirits of clouds, rain, wind and thunder. The western is one hundred feet long by sixty wide and four feet high. On the south side are placed five shrines of marble, of which three are carved with waving lines to represent mountains, and two with another design to denote water. In the first three are placed tablets to three sets of five mountains—viz., the five yo, the five chen, and the five shan. In the remaining shrines tablets are placed to the four seas and four lakes. On the east side of the altar there is an additional shrine to the celebrated

mountains and rivers of the metropolitan province, and on the west another to those of the entire empire. The religious ceremonies connected with agriculture would not be considered complete without the worship of the year god and of the traditional father of Chinese agriculture. In ancient times the planet Jupiter was considered the year god, because he goes through the heavens in twelve years. At present, the officers who advise the Emperor on these matters are content with the canonization of the cyclic characters. They quietly act on the assumption that the government of the year depends on their chancery arrangements. In the Tang and Sung periods—comprising five centuries—no year god was worshipped at all. The same defect lies underneath all official worship days for nations, and saints' calendars for churches; they are liable to be changed by a new generation, their authority being only temporary and not acknowledged by posterity. Religious observances must rest on the ground of divine revelation, or be exposed to the risk of being altered or of falling into disuse. Gods that are made so by a state paper one day, may be deposed by another the day after, and are never anything more than seal and parchment divinities.

The two parks enclosing the altars of heaven and those just described are each two miles round, and are an ornament to the capital, which the foreign residents, when they emerge from the dust of the Peking streets into these grassy glades, delight to walk in.

It would be too tedious to speak of all the other places of note, such as the ponds where gold and silver fish are reared; the public execution ground; the various idolatrous temples; examination-halls; the charitable institutions, *e. g.* for the poor, for the aged, for the supply of coffins; the foundling-hospitals, &c. &c. I may only say in reference to the last that infanticide is almost unknown in Peking. The dead-cart, which traverses the streets at early morning, receives the bodies of poor children dying by ordinary causes, and whose

parents are not able to bury them. The mothers would rather, if not willing to keep their infants, carry them to the foundling-hospitals, which are established in the inner and outer cities, than take their lives. At present the people are not aware of the existence of infanticide; nor is this atrocious custom known in the surrounding country: indeed, it exists only in some provinces, four or five in number. The dead-cart is in connection with the foundling-hospitals.

The example of the Roman Catholic charitable institutions appears to have had an effect on the establishment and continuance of the Peking native charities. Since the Sisters of Mercy opened their schools for poor children in the vicinity of the palace, a foundling-hospital has been instituted close by. The sisters also have opened an active dispensary; they heal many of the sick, and teach a large number of poor children and women. At the large new church recently erected there is a considerable attendance, comprising from one to two hundred or more of native Catholics. Everything is done to make the service attractive, by careful attention to music and an imposing ritual. Few, except converts, are present; the sisters, with a long array of pupils, form a principal feature in the congregation. There are four catholic churches in the Tartar city, but none in the Chinese. Five years ago there were three thousand Catholic native converts.

The Protestant missions, having recently commenced their operations, cannot vie with the Catholic. It appears probable, however, that the more free spirit of Protestantism will prove itself to be, after the lapse of a few years, better adapted than the Latin form of Christianity for extension among the Chinese. It encourages independence and free inquiry, and checks servility and reliance on a sacerdotal order. This the educated Chinese appreciates very highly, and when the alternative is before him he will never choose the abnegation of liberty.

It has been thought that the pomp of an external ritual—

beautiful pictures illustrating the evangelical history, flower-decked altars, devotional processions, ravishing music, and rich priestly robes—would dazzle the senses of the Chinese and outrival the attractions of Buddhism. The conclusion to be drawn from this is very doubtful. The Pekinese have their own street processions, their long pilgrimages to noted shrines, their own masses for the dead. Their penitents travel for many miles, measuring their length on the ground as they go, or with iron chains fastened on their hands and feet. They make vows when sick to devote themselves to a life of celibacy and prayer. They expend large sums in building temples in order to accumulate merit and ensure the forgiveness of sins. The multiplied repetition, by the believing votary, of the name of Amitabha Buddha, will, he is assured, bring him as much happiness and exemption from as many evils as that of Ave Maria could do, should he change his creed. If the Catholic priest rely on his power to outrival the Buddhist and Tauist priests of the heathen monasteries, he will find the competition a sharp one and the victory difficult to secure. In an educated country like China the prospect of success remains rather with those who appeal to reason and to divine command.

There are in Peking several institutions for vaccinating infants. Introduced at Canton early in the present century, the practice of vaccination was brought to the capital forty or fifty years ago. It is an understood fact that all children who are not vaccinated take the small-pox, that disease being constantly present everywhere, though with varying degrees of intensity. The public vaccinators have regular days for vaccinating children brought to them, and also frequently visit the families of princes for the same purpose.

New supplies of vaccine lymph, when it fails, are now regularly obtained by the Chinese operators from the English missionary hospital.

These facts show that the Chinese are not insensible to the

advantage of changing their old practices in the province of medicine, where the benefit can be clearly ascertained. Though the progress of vaccination is slow, it has already gained considerable ground on the practice of inoculation, and will, in time, push it altogether out of the field.

As an example of the adoption of foreign inventions may be here mentioned the publication of the extensive work called *Kin ting ku kin tu shu tsi cheng* ("Imperial Cyclopædia of Ancient and Modern Works, with diagrams"), in 10,000 chapters, printed in the reign of Kang-hi, with copper movable types. It is a cyclopædia in thirty-two sections, each treating of a single department of Chinese knowledge. These sections are, again, divided into 6,109 sub-sections. The whole would occupy on book-shelves the space of about 1,044 thick octavos, of which four would constitute the index; this, the largest of Chinese cyclopædias, and printed with movable types, does not exist in many copies, and is sold for about 500*l*. of our money. The types were, in a moment of weakness, ordered to be melted and made into cash. Afterwards wooden types were substituted by Kien-loong to print the catalogue of the books in the imperial library.

This catalogue was prepared by a learned commission, who had orders from the Emperor to collect all possible rare and valuable works for republication. Out of 13,725 works received, 3,750 were found to be duplicates. In addition to these there were included from the Ming dynasty collection of the Emperor Yung-lo, eighty-five complete works, and 284 imperfect works. In making the catalogue, a critical account of each work was appended to the name, constituting a most valuable addition for the native and foreign student, and affording a bird's eye view of the whole national literature.

In this survey of the Chinese metropolis it is time to speak of the remaining buildings in the Tartar city, of inferior interest, perhaps, to those already described, but deserving of some notice.

Here it may be well to begin with the Boards,—the buildings appropriated to the use of the Six Boards, viz., those of officers, of revenue, of ceremonies, of the army, of works, and of punishment. The first five are on the east side of the palace front entrance, and the sixth on the west. As a rule, all important buildings, public and private, face to the south, but these face west and east, in accordance with the ceremonial laws which require the officers of these boards to stand on state days facing east and west. The Emperor sits in the hall facing the south. Outside of the door, on the terrace in front, the princes and dukes prostrate themselves. On the steps of this terrace first and second rank officers take their positions, and those inferior to them are arranged in the court below in two divisions, the one east and the other west; those on the right facing to the left, and those on the left facing to the right. Among the kneeling crowd of officers thus parted into four divisions, the foreign ambassadors, according to old laws, should take their place with the inferior servants of the government on the right; Chinese etiquette having assigned them this humble position. The Emperor Kien-loong appointed that the board of officers, of revenue, and of ceremonies, with the Han-lin College, &c., should be on the left hand, and the board of punishments, of the army, and of works, on the right, where the censors were also placed; at present the board of works and of the army are both on the east side.

Among the boards on the east side is found the Tsung-jen-fu, or office for superintending the affairs of the imperial family, the Hung-lu-sï, or chamberlain's office, the college of physicians, Tai-i-yuen, and the tribunal of astronomy, Kin-tien-kien. Most of the buildings are somewhat dilapidated. The street gateway conducts into a large square court; north and south of it are seen ranges of offices. The visitor advancing to the east passes through a screen-door, and sees before him the principal hall, where the presiding officers, the president, Shang-shoo, and his two assessors, shi-lang, range themselves

on state days. On the edge of the paved terrace in front of this hall, is seen a stone sun-dial on one side, and a gong, or musical stone, on the other. An imperially bestowed tablet ornaments the roof above the president's chair. At the back a roofed passage leads to other suites of apartments.

The board of revenue has been recently repaired and is a scene of activity. The tribute silver from the provinces, nailed up in the inside of logs made of thick tree-branches, is stored up there in the treasury at the back. At the board of ceremonies, in the large court, a feast is given to the doctors of literature on occasion of their attaining their degree, when the Chwang-yuen, or senior wrangler, is treated with special honour. Here the English and French treaties were signed, in 1860, by Prince Kung, Baron Gros, and Lord Elgin. At the chamberlain's office there is an upright tablet, like those used in sacrifices, representing the Emperor. It is placed in a round yellow-roofed pavilion, and here the unskilled are taught the ceremonies to be performed on seeing the Emperor. The Coreans, Loochooans, and others, come here to practise, and when they are sufficiently expert they are admitted to the presence of the son of heaven. In the Kin-t'ien-kien is the almanac printing office, which supplies all China with the imperial calendar, and also Manchuria and Mongolia with translations. The office of the College of Physicians is at present the most dilapidated of all these buildings. It contains a copper figure of a man, which is used in teaching medicine. Printed views of this image with descriptions are sold, representing it before, behind, and on the two sides, and are used in giving instruction in the thirteen branches of Chinese medicine.* The Han-lin-yuen is a college to which admittance is gained

* The thirteen branches are the pulse, large and small, wind diseases (including palsy, convulsions, leprosy, and rheumatism), midwifery, the eyes, the mouth, teeth, and throat, bone-setting and wound-nursing, ulcers, acupuncture, cauterizing, charms written and spoken, and the forbidden branch.

by a series of successful examinations. The Emperor's carriage repository, Luan-i-wei, is conspicuous among the buildings in this part of the city for its yellow roofs sheltering the elephant carriage, various chairs, flags, embroidered canopies, and the other paraphernalia of imperial processions. The board of punishments being the chief state prison cannot be visited. Sir Harry Parkes describes the shudder with which he passed within its chained gate when conveyed there as a state prisoner in 1860.

Near the boards are the offices for entertaining foreign embassies. These are institutions of the old *régime*, when all embassies were those of subject kingdoms. With the Corean ambassadors came traders in ginseng, cloth, paper, and medicines. They are not allowed to exceed 200 in number. By the strictness of monopoly laws, the trade with Corea is restricted to Peking, excepting a little in the Manchurian cities. The throwing open of that country would tend to enlarge the trade, and allow Tien-tsin and other cities to share in it. The productions of Corea would thus become cheaper, and the imports of China into that country would also soon be increased in quantity and diminished in price. During last century an intimacy with the Catholic missionaries commenced by a Corean prince, who formed one of an embassy to Peking, led to the introduction of Christianity into Corea, and it has flourished there ever since, in the face of severe persecution. One of the greatest benefits that would follow on the opening of Corea to foreign trade would be the establishment of religious toleration.

The Loo-chooan and Cochin Chinese embassies are located in the same quarter close to the south wall of the Tartar city. They are kept, when in Peking, under strict regulations, and can never escape from the numerous attendants provided for them when at home or in the streets. This renders it difficult for strangers to form any acquaintance with them.

The Russian legation is in the same neighbourhood. In the

latest Chinese map the deluding fiction of feudal superiority over Russia is still maintained. The position of the Russian legation in this part of the capital, in the immediate vicinity of the Corean and Loo-chooan hotels, is strongly indicative of the feeling which guided the Chinese ministers of state in the selection of it. Formerly, the Russian archimandrite had, in addition to ecclesiastical duties, the office of political agent for the Russian Government, and he resided on the site of the present legation. This system was changed in 1859, when the new treaties were made, and an ambassador, not an ecclesiastic, with full powers, was appointed. The old-fashioned houses of Timskowski's time were taken down, and buildings were erected in their place in accordance with European ideas of elegance and comfort. The archimandrite took his departure, and was accommodated in the residence that had hitherto been appropriated, in the north-eastern part of the city, to the Albazin ecclesiastical mission. In the reign of Kang-hi, at the termination of the war with the Russian colonists on the Amoor, it was arranged that the captives then brought to Peking and incorporated among the Manchu bannermen, should be placed, for religious instruction and superintendence, under the care of Russian priests. It was in this way that Russia came to have a double establishment in Peking, with two churches and resident priests in connection with each. During the greater part of the present century the Russian missionaries have devoted themselves with assiduity to the study of the Chinese language and institutions, and have made many valuable contributions to European knowledge, especially in the history and description of the religious and political condition of Mongolia, Thibet, and China.

The Russian missionaries have now commenced evangelistic operations among the Chinese, both in Peking and in the surrounding country. This step in advance has followed naturally on the introduction of the article securing the toleration of Christianity in the treaty of Tien-tsin, and it is in

agreement with the synodic action recently taken by the Greek church in Russia, in the direction of missionary activity and colloquial bible translation. • At present the Russian missionary programme embraces China, Mongolia, Turkestan, Manchuria with Siberia, and the Caucasus; an immense field, at several points of which operations have already, during the last few years, been vigorously commenced: as on the Amoor, among the Buriats and Tungooses in Siberia, in the Altai mountains, and among the tribes of the Caucasus.

Attached to the ecclesiastical mission in Peking there is also a magnetic observatory, the observations made at which are regularly sent to St. Petersburg, and published in the interests of science. The English and French legations had assigned to them such residences as constitute the palaces of princes of the blood. These residences are called Foo, and there are about fifty of them in Peking. The chief among them are those of the eight hereditary princes who received this rank on account of services rendered at the time of the conquest of China. Conspicuous among them was Jui-t'sin-wang, guardian of the boy Emperor Shun-chï, and regent of the empire. There was also Li-t'sing-wang, conqueror of Corea, Su-t'sin-wang, Yü-t'sin-wang, Chang-t'sin-wang, and others, all occupying handsome Foos, and enjoying an annual income of 3,300*l.* in silver, and as much in grain, with the rental of lands granted them in the province of Chih-li or Manchuria. The sons of Emperors enjoy possession of a Foo for three lives, their descendants taking at each generation a rank one step lower. When their great grandsons sink below the title of duke they cannot reside in the Foo which has hitherto belonged to the family; it reverts to the Emperor, who grants it to a son of his own, or to a daughter on her marriage. The Emperors Kia-k'ing and Tau-kwang had several Mongol sons-in-law, and, in consequence, they and their sons after them, have come into the possession each of a Foo. Lately, on the death of Yü-t'sin-wang, one of the eight hereditary princes, no fewer

than 1,100 persons went into mourning on his account, all being attached to his Foo. He, being one of the richest of these princes, would have an exceptionally large number of dependants. In many of these residences the wives, concubines, children, eunuchs, slaves, and servants, would not amount to so large a number as this.

A Foo has in front of it two large stone lions with a house for musicians and for gate-keepers. Through a lofty gateway, on which are hung tablets inscribed with the prince's titles, the visitor enters a large square court with a paved terrace in the centre, which fronts the principal hall. Here, on days of ceremony, the slaves and dependants may be ranged in reverential posture before the prince, who sits as master of the household, in the hall. Behind the principal hall are two other halls, both facing, like it, the south. These buildings all have five or seven compartments divided by pillars which support the roof, and the three or five in the centre are left open to form one large hall, while the sides are partitioned off to make rooms. Beyond the gable there is usually an extension called the ur-fang, literally, the ear-house, from its resemblance in position to that organ. On each side of the large courts fronting the halls are side-houses, siang-fang, of one or two stories. The garden of a Foo is on the west side, and it is usually arranged as an ornamental park with a lake, wooded mounds, fantastic arbours, small Buddhist temples, covered passages, and a large open hall for drinking tea and entertaining guests, which is called Hwa-t'ing. Garden and house are kept private, and effectually guarded from the intrusion of strangers by a high wall, and at the doors a numerous staff of messengers. The stables are usually on the east side, and contain stout Mongol ponies, large Ili horses, and a goodly supply of sleek, well-kept mules, such as North China furnishes in abundance. A prince or princess has a retinue of about twenty, mounted on ponies or mules.

The Duke (a grandson of the Emperor Kien-loong), who

had to give up to the English his family residence, removed to a smaller one in the vicinity of the Confucian temple. About 8,000*l.* was paid to the government for the house and land then assigned to the British Legation.

The Prussian and American legations are lodged in houses in the same part of the city, purchased from private persons.

It is now much regretted by many that a position close to one of the gates opening into the country was not in the first instance secured, so that the advantage of country air could have been enjoyed within a short distance.

The London Mission Hospital was established in a house connected with the British Legation in 1861 by Mr. Lockhart, and has since been removed to a more public position, a mile north of the Hata-men city-gate, in a principal street. One other English society, the Church Missionary, and four American societies, have been established in Peking: all are located in the southern half of the Tartar city. Three girls' boarding-schools, one boys' boarding-school, and several day-schools, have been commenced, and a printing-office is to be opened during the present year.

Native free-schools in Peking are not uncommon. Each of the banners has its school, and there are also special schools for the families of those who wear the yellow sash or waist-band,—a sign of their descent from one of the emperors. Rich mandarins also willingly contribute to charities such as these, and establish additional schools when needed. The boys are taught Chinese and Manchu, but only a small proportion of the pupils care to learn the latter language; if they do, it is as a stepping-stone to promotion. According to the usual Chinese system, one teacher has the care of about twenty boys. In one large school of about 160 boys there are about eight masters, and among these only one teaches Manchu. The parents of only one-eighth of the boys care for them to learn that language, and this accordingly is the

amount of provision made for that branch of instruction by the founders of the school.

At the Tsung-li-ya-men ("Foreign Office"), there are three schools in operation for teaching as many languages,—the Russian, English, and French. When the T'ung-wen-kwan was established about three years ago as a school for instruction in languages and European science, these schools became connected with that institution, and the pupils were taught by foreign professors in new buildings erected as an extended wing of the Foreign Office. Mathematical instruction has recently been commenced here for those of the pupils who were supposed to have made sufficient progress in the French and English languages. They are taught by a native mathematician, Li-shen-lan, assistant-translator of several European works into Chinese, and who has the advantage of knowing both Chinese and European mathematics. The progress of the school has been much impeded by the opposition made to it by the prejudiced literati of Peking and the provinces.

From seven to fifteen Englishmen who are students, intended for the consular service, learn the Chinese language in its Pekingese colloquial and documentary form at the English Legation. At the residence of the Inspector-General of Imperial Maritime Customs, situated near the Foreign Office, there are as many more foreigners studying Chinese, and who are intended for the Customs' service.

The Astronomical Observatory (Kwan-s'ang-t'ai) is in this quarter of the city. Its terrace overtops the city-wall, against which it is built, being about fifty feet high. It was built in A.D. 1296, in the reign of the Mongol Kublai Khan, the celebrated Kwo-sheu king. A native savant made the instruments of bronze, which are now exposed in the central court. In 1674 the Emperor Kang-hi ordered the construction of the present set of instruments, made by Ferdinando Verbiest, his President of the Board of Works. These

replaced the old instruments on the terrace, and like those that preceded them they are of grey bronze, or, as it is called, white copper. They consist of instruments for taking latitude and longitude, altitude and azimuth, with declination and right ascension, a large celestial globe, sextant, quadrant, a sun-dial, &c. Among them is a large azimuth instrument, sent as a present to Kang-hi by the King of France.

In a room opposite the entrance in the court below is a clepsydra. Five copper cisterns are arranged one over another beside a staircase. At eclipses the time is taken by an arrow held in the hand of a copper-man looking to the south; the arrow is three feet one inch in length; it is marked with hours from 12 noon to 11 A.M. The arrow rests on a boat which floats in the fourth cistern, and ascends as the water rises. The quantity of water and size of the cisterns are so adjusted that the time marked on the arrow agrees with the time of day as known by astronomical observation. A new supply of water is needed for each day.

Among the many spots worthy of a visit in Peking are the three Catholic cemeteries, all outside of the west wall. These are the Portuguese cemetery, as it is often called, outside of the P'ing-tse-men; the French cemetery, four miles further to the north-west; and another for native priests and converts outside of the Si-pien-men. Of the three, the most interesting is the first, for though in the French cemetery are buried Amyot, Gaubil, and many well-known French missionaries of the last century, they are not equal in fame to Ricci, Schaal, and Verbiest, who, at an earlier date, laid the foundations of Roman Catholic prosperity in China.

In summer the entrance court is made attractive by the vines trailed over poles in the native manner, so as to form a broad spreading shade. Passing through these, the cemetery itself comes into view. At the south end there is a mausoleum on the right hand to Ignatius Loyola, and on the left to Saint Joseph, the patron of China. These are very imposing struc-

tures, with Latin inscriptions. The path conducts the visitor between them, through long rows of tombs regularly arranged in four rows from north to south, to the end of the cemetery, where there is a marble raised terrace. On the east is the tomb of Ricci, and on the west that of Schaal. It was the Emperor Wan-li who, in 1610, gave this land for the burial of Matteo Ricci, who died in that year, after thirty-two years' residence in China. Before that time it had been the custom to transport the bodies of deceased missionaries from the provinces to Canton. The companion of Ricci, Pantoya, petitioned the Emperor to grant a burial-ground for the deceased, and the bestowment of a Buddhist temple for this purpose was the result.

The tomb of Ricci is at the head of two rows of tombs on the east side. Among those near him are Rho, Lombard, and Verbiest. After Ricci's death, the opinions he had advocated on the worship of ancestors and of Confucius were strongly opposed by Lombard, who, after much study and inquiry, came to the conclusion that all the Chinese worship, whether of heaven, of ancestors, or of Confucius, ought to be forbidden to converts. The permission to retain these rites had been accorded to them by Ricci and his companions during the first three decades of the missions, and there had been a flow of prosperity. The number of neophytes of high and low rank had become very considerable, and doubtless this liberality of opinion which characterized the early Jesuits had powerfully aided in facilitating conversion. The symbols of Buddhist idolatry are found here before the tombs of Ricci and others and on the terrace. The incense-urns, candlesticks, and flower-jars, cut in marble, and arranged in the order followed in all Buddhist temples, show how great a willingness there was at the time of the death of Ricci to avoid opposition to idolatrous customs. This was a consistent development of the practice in regard to the use of images of the Latin church at home. Lombard, the successor of Ricci as superior of the mis-

sions, introduced a new set of opinions, which after many years of bitter controversy were confirmed by the Pope, and made binding throughout China. But these Buddhist symbols have never been removed, and no priest has ever ventured to deny that the old missionaries should be worshipped with incense and prayers. The prohibition from the Vatican only extended to the honouring of ancestors and the sages in this way. The laxity of the first Jesuits, though recommended by worldly prudence, was resolutely checked, and Roman Christianity undertook to extend her reign in China in a way as nearly as possible like that she has pursued in Europe. As a consequence, since that time she has made few distinguished converts from among the literati. Sü Kwang-c'hi and others were not followed by men so celebrated—neophytes of brilliant minds from the scholars' class ceased to join the Catholic community. It was in after years made a criminal charge against Christianity that it interfered with honour to parents. The Emperor Tung-cheng spoke in this way to the missionaries, and it was made a ground for persecution. The system of opposition to Confucianism, and the rejection of the old classical term for God, which had been greatly favoured by the early Jesuits, have had much to do in modifying the subsequent history of the missions. The converts have become more and more foreign in their views, and in these times have come to look for protection and for every privilege very much to foreign aid.

The following account of the funeral of Verbiest illustrates the manner in which the obsequies of the missionaries are conducted. It took place March 11th, 1688. "The mandarins sent by the Emperor to honour the illustrious deceased arrived at 7 A.M., and at that hour we proceeded to the apartment where the body lay in its coffin. The Chinese coffins are large, and of wood three or four inches thick, varnished and gilt on the outside, but closed with extraordinary care to prevent air from entering. The coffin was taken to the street,

and placed on a bier within a sort of richly covered dome, supported by four columns; the columns were wrapped in white silk, that being the Chinese mourning colour, and festoons of many-coloured silk hung from one column to the other, with a very pretty effect. The bier was attached to two poles, a foot thick and long in proportion, and was borne by six or eight men. The father superior and the other Jesuits present knelt before the coffin in the street. We made three profound inclinations down to the ground, while the Christians present were bathed in tears.

"In front was a tableau twenty-five feet high and four wide, ornamented with festoons of silk. At the bottom was a red piece of taffety, inscribed with the name of the missionary, Nan-hwai-jen, and his dignities, in gold characters. Before and behind were bands of musicians and of standard-bearers. Then came the cross, in a large niche, ornamented with columns and various silk ornaments. Several Christians followed, some with flags and others with wax-tapers in their hands.

"Then came an image of the Virgin Mary and the child Jesus, holding a globe in his hand. A picture of the guardian angel followed, with more flags and tapers, and then a portrait of the Father Verbiest, habited as an official, with all the honours conferred on him by the Emperor.

"We followed immediately after in white mourning, according to the custom of the country; and at intervals we expressed our deep grief by loud weeping, in the manner of the people.

"The body came next, accompanied by the officers named by the Emperor to do honour to the memory of this celebrated missionary. They were on horseback. Among them were the Emperor's son-in-law and chief captain of the guards. The procession was closed by a party of fifty horsemen."

The graves are made seven feet long and five feet wide, with a depth of six feet. They are paved, and built up with brick all round, and the coffin is placed in the centre upon

two low walls of bricks a foot high. The graves are covered with a brick construction in vault shape, and surmounted by a cross. The tombs have consequently a semi-cylindrical appearance, the ends of the cylinder facing south and north. A few feet in front of the tombs are placed upright marble slabs, inscribed with the name, date of arrival in China, date of decease, and age of the missionary.

The evidence to be gathered from the tombs in regard to the longevity of the missionaries is favourable, and shows the climate of Peking to be well suited to European constitutions. A few have lived forty years in China, a considerable number twenty-five, and a very large proportion sixteen. From a cursory view of these monuments, it may be concluded that a missionary may hope to live twenty-five years in this country.

The chapel has disappeared, but there is an old arbour for meditation at the north end of the cemetery. Schaal's tomb is on the west side. He was in disgrace when he died; but the Emperor Kang-hi, becoming aware that he had been a faithful servant of his dynasty, caused a handsome monument to be erected over his remains on the west side of the cemetery, where he heads a double row of tombs, as does Ricci on the east.

Proceeding from the Si-chï-men, the north-west gate of the city, the visitor arrives, after travelling a mile, at the temple called Ki-lo-sï, a handsome structure of the Ming dynasty, formerly noted for its show of the Mau-tan peony. West of this is the "temple of the five towers," Wu-t'a-sï. In the reign of Yung-lo, nearly five centuries ago, a Hindoo from the banks of the Ganges, named Bandida, came to Peking with five gilt images of Buddha, and a model of a diamond throne, as gifts to the Emperor, who ordered the erection of this monastery to receive him. In one of the courts was erected, according to the Indian model, a square marble terrace fifty feet high, inside of which winds a staircase leading to the top. On the terrace are five pagodas, each

twenty feet high, engraved with Hindoo characters and figures.

At a distance of little more than two miles (seven li) from the Si-chï-men, is the Great Bell temple, built in the year 1578, to accommodate the bell made a century and a half previously, in the time of Yung-lo. This beautiful triumph of the bell-caster's art is twelve feet in height, and is hung in a tower at the back of the temple; it is struck externally by a large wooden clapper, when, on occasions of public or private distress, it is desired to invoke the attention and aid of Buddha and the Bodhisattwas. It is inscribed inside and outside with Chinese characters, consisting of extracts from the text of the Lotus of the Good Law (Fa-hwa-king), the Sutra of Amitabha Buddha, and the Leng-yen-king. There are also sentences in the Devanagari writing. The bell may be heard at many miles' distance: at present no such fine work, or on so large a scale, is done at the Peking bell-foundries. But the process may be constantly observed in the production of coarsely made and cheap bells just outside of the Shun-chï-men and Hadamen in the Chinese city.

At the north-west angle of the Peking wall commencing from the Si-chï-men, as the gate there is called, a stone road formed of rectangular blocks of sandstone is laid to the parks lying in that direction, and specially to the Yuen-ming-yuen. Branches of this road conduct to the various gates of these parks, and along the banks of the lake Kwun-ming-hu, as far as to the hills at Hiang-shan.

Wan-sheu-shan is a hill once covered with ornamental buildings, which were all set fire to in 1860 by the allied troops. It overlooks the lake on the north, and commands an extensive view of Yü-t'siuen-shan, of the city, the western hills, and the strip of conntry ten miles wide lying between them. The gate of Wan-sheu-shan park is at Hai-tien, and is seven miles from the north-west corner of Peking. Entering the gate and passing through a mass of burnt buildings, where

the Emperor on his visits was formerly entertained, the hill, which, like all the hills in this region (on account of the prevalent direction of the water-flow), winds from north-west to south-east, is mounted by the eastern shoulder to the top. It is crowned by a Buddhist building, the highest of a series, reaching down the steep incline to the stone parapet, which bounds the lake underneath. These erections formed the parts of a monastery occupied by yellow-clad lamas, about six in number, whose duty was to recite prayers on behalf of the Emperor. All is now a dismal ruin, but the stone staircase by which the visitor descended still remains, as does the building on the summit, a small temple constructed entirely of beautifully wrought copper, and many portions of the buildings which were not easily destroyed. The copper temple is double roofed, is twenty English feet high, and has a marble staircase with balustrades on three sides. It contains an image of Shakyamuni, and the apparatus for worship. The inscriptions over temple doors and on ornamental gateways are all Buddhist. The Hindoos must have the credit of introducing into China, with Buddhism, the habit of connecting the ornamentation of pleasure-grounds with the mythology and modes of thought of that religion.

Along the water's edge are two large stone lions, and three ornamental gateways, all much injured by fire; near them is a large marble boat, rudely shaped, and placed there as a monstrous curiosity.

The name of the lake, Kwun-ming-hu, is very ancient, and is imitated from the Han dynasty, which used this name for an ornamental water at Si-ngan-foo, the metropolis of the period, in the province now called Shen-si. A good view of it is obtained from the island temple on the east side, reached by a bridge of seventeen arches, which connects it with the imperial cemented road that here borders the lake. The temple is dedicated to the ruler of rain. One of the ornaments on the cemented road is a large bronze cow. A remarkable bridge, in another part

of the lake, is thirty-one feet high, with a span of twenty-four feet. It is called from its shape Lo-kwo-chiau, Hunchback bridge.

The ornamental structures on Yu-tsiuen-shan, the next hill to the west, were less injured in the war than those of Wan-sheu-shan. Two or three pagodas, very conspicuous from many points in the surrounding country, serve to characterize this park. The name Jade Fountain Hill is taken from a springing well of abundant water at the foot of the hill, which, besides filling a small lake just by, helps to feed the lake south of Wan-sheu-shan, and the Peking city reservoir outside the Si-chï-men. This, and other water from the valleys of the western hills, supply the ornamental lakes in the city, and also the moats. The water comes chiefly from Pi-yün-sï and Hiang-shan, winds to the north of the two hills and pleasure-grounds which have just been described, and goes by Hai-tien to the above-mentioned reservoir. It ultimately finds its way east of Peking by the Grand Canal to Toong-chow.

The buildings of an ornamental character in the Yü-tsiuen-shan park are chiefly Tauist, as those of Wan-sheu-shan are Buddhist.

The Summer Palace, or Yuen-ming-yuen, is a little more than half-a-mile from Wan-sheu-shan on the north-east. It has eighteen gates and forty beauties, at least so say the official accounts. The range of halls, before the burning, for court ceremonies and private convenience, very much resembled that of the palace in the city. This was rendered necessary by the length of time which, in former years, the Emperors spent at this suburban residence. All that will be said here of the Yuen-ming-yuen is that the buildings were most extensive, the ornament highly elaborate, the grounds laid out with as much effect as a level plain would admit of, the treasures of art and curiosity most various, abundant and rare, and all the arrangements complete for the entertainment during half-a-year of the Emperor, his wives and attendants. The Empresses have

recently been urged to rebuild the burnt halls and restore the old appearance of the place, on the ground that it is essential to the proper maintenance of the court dignity, but they have steadily refused to commence the suggested reparations till rebellion is crushed out. The park wall of the Summer Palace is surrounded by a circle of soldiers' villages, where detached bodies of bannermen reside for its constant protection. Each village is regularly built in barrack-fashion, and belongs to a particular banner.

There are also several smaller parks, granted to the princes for their use during the stay of the court at the Summer Palace, or belonging to the nobility and ministers of state.

On the north side of Peking there is an open plain a mile wide, used as a review ground. Just beyond it is seen a large Lama temple, called Hwang-sï. A remarkable monument was erected here during last century by the Emperor Kien-loong to the memory of a Lama, from Thibet, whom he invited to Peking, and who died there of small-pox. His rank was that of Banjan Bogda, and he was second only to the Dalai Lama. The monument is a handsomely carved mausoleum in marble. On its eight sides are engraved scenes in the Lama's life, including the preternatural circumstances attendant on his birth, his entrance on the priesthood, combats with the unbelieving, instruction of disciples, and death. His body went back to Thibet, but his clothes are buried here.

The Mongols who come in the winter to Peking make their prostrations before this monument reverentially, and place upon it, as offerings, small silk handkerchiefs and other things. This is the explanation of the occasional presence, on different parts of the monument, of handkerchiefs tied by strings or held by a small stone to prevent the wind from blowing them away.

The circumstances connected with the Banjan Lama's visit to Peking, and the consequent erection of this monument, are mentioned in *Turner's Embassy to Thibet*.

Passing by the Russian cemetery, where, for more than a century, the bodies of deceased Russians, belonging to the ecclesiastical mission, have been laid, we reach the Altar of Earth. The park enclosing it was occupied by the allied troops in 1860, when the adjoining city-gate, An-ting-men, was given up to them.

The altar is a square ring terrace, enclosing a square lake or tank. The terrace is in circuit 494 feet four inches, while the lake is eight feet six inches deep and six feet wide.

On the north side is a double terrace—the upper sixty feet square, and the lower 106 feet square, and both six feet in height. The paving bricks are in multiples of six and eight. Thirty-six and sixty-four are the favourite numbers, for we have now come into contact with Yin, the principle of darkness, which affects a square form and even numbers, just as in the Temple of Heaven the Yang principle was represented by roundness in form and odd numbers.

Stone shrines for the tablets of the spirits of mountains and seas are placed on the second terrace. Arranged opposite to each other, east and west, are shrines to five mountains of China, and several more in Tartary and Manchuria. Next to them are the four seas on one side and four lakes on the other.

On the first terrace the central tablet is dedicated to the spirit of imperial earth. Six tablets to the Emperor's ancestors are arranged on the right and left as companions to it.

The principal sacrifice is offered at this altar on the day of the summer solstice. There is, near the altar, a pit for burying a bullock. At the Altar of Heaven, when the bullock is burnt, the Yang principle, in the sacrifice, is supposed to go upward in smoke and flame. At that of earth, on the contrary, when the victim is buried, the Yin principle descends in connection with death and corruption.

On the east side of Peking, half a mile beyond the Chi-

hwa-men, is the Altar of the Sun. The worship of the sun and moon with the stars is prescribed in the Book of Rites, Li-Ki, dating from about the commencement of the Christian era, or earlier. Like the other altars, this one is enshrined in evergreen groves. The sacrifice is offered at the vernal equinox. No companions are placed on the altar to share in the sacrifices with the sun. This is in marked contrast with the custom at the altar of the moon on occasion of the autumnal equinox, when the seven chief stars of the great bear, the five planets, the twenty-eight constellations, and the remainder of the stars, all have their tablets on the altar in conjunction with that of the moon. The sun is too bright a luminary to share his honours with the stars.

The altar of the sun with its park are on the south side of the stone road leading to Toong-chow. Opposite to it, on the north side, is the temple called Tung-yo-miau. A copper mule placed here furnishes a significant illustration of the superstition of the Pekingese. It is touched for various diseases, in hope of cure: eye patients touch the eyes, consumptive patients the chest, those who have ulcers on the leg, the leg; the part affected is, in all cases, the part touched and rubbed. The mule is of about the natural size, and is much worn and kept bright on various parts by incessant rubbing of sick persons. As usual in this kind of Tauist temple, the torments of hell, as borrowed by the Tauists from Buddhism, are depicted with great minuteness on the walls of some of the rooms. The chief divinity worshipped in this temple is the spirit of the eastern mountain, the celebrated Tai-shan, in the province of Shan-tung. Special offerings are presented on the Emperor's birthday, this divinity being the bestower of good luck.

The old rampart of the city, as known to Marco Polo, is met with a little to the south-east of the sun temple. But it is best preserved on the north side, two miles from the gates, where a long and lofty earth mound exists some miles in

length, but disappearing where the roads from the city northward cross its direction.

This account of Peking will not be extended farther from the walls, except to describe the Ming tombs and the Great Wall.

The Ming tombs, called colloquially Shï-san-ling, "Tombs of the Thirteen Emperors," were, as the name indicates, the last resting-places of thirteen of the Ming emperors. The first and second were buried at Nanking,—their capital, and the last on a hill near Pi-yün-sï, by command of the Manchu rulers when they obtained the empire.

It was for the Emperor, usually called Yung-lo from the title affixed to his reign, that this beautiful valley was selected as a cemetery. It is six miles in length, and thirty miles distant from Peking on the north. In the official accounts there are, from the entrance of the valley to the tomb of Yung-lo (known as the Ch'ang-ling), six stages. The first, Lung-sha-tai-yai, was an ornament which has disappeared. The second is the marble gateway dating from A.D. 1541. This is probably the finest pailow in China; it is constructed entirely of fine white marble. The fashion in China in building a wooden pailow is to roof it with green or other tiles over each compartment. Viewed from a distance this magnificent gateway seems to be so roofed; but, on nearer inspection, it may be seen to be cut in solid marble. It is ninety feet long by fifty high. The carved work consists of squares of flowers, and was formerly painted red and green.

To the north of the gateway is a stone bridge, and there grew formerly in front of the bridge two high pines. Beyond it were six rows of pines and cypresses on each side, extending for three li—an English mile—to the Red gate. Houses on a large scale were formerly standing here, where the Emperor, on arriving, changed his clothing, and passed the night. Many attendants and gatekeepers resided here.

From this gate the visitor advanced through an avenue of

acacia-trees to the fourth stage,—the Dragon and Phœnix Gate. He was now within the park wall, roofed with yellow and green tiles, which proceeded east and west to the hills, over which it wound its way to the north at the back of the tombs. This spot, the fourth stage, was further marked by two pillars carved with dragons, and seven marble bridges with elegant balustrades. At present this wall has almost entirely disappeared. Clumps of foliage appear at intervals, enclosing yellow-roofed buildings on the edges of an irregular semicircle bounded by the hills. These are the tombs, some at three and others at four, miles' distance. The road to them is first diversified by the fifth ornament of the Ming tombs, the pailow,—a monument to Yung-lo, erected by his son. The Emperor Kien-loong wrote a poem, which was, a century ago, engraved on the back of the stone. Four stone pillars, each tipped with a griffin, surround this erection. The monument rests on an enormous stone tortoise, twelve feet long.

Beyond this point begins the avenue of animals, cut in colossal size, out of one piece of bluish marble. There are two pairs of lions, two of unicorns, two of camels, two of elephants, two of the Ki-lin, and two of horses. One pair stands, and the other pair sits or kneels. The elephants are thirteen feet high, by seven wide, and fourteen feet long. Beyond the animals come the military and civil mandarins, of whom there are on each side six. Each figure is also one stone. The military figures are carved, to represent coats of mail extending to the knees with tight sleeves. A round cap covers head and ears, and hangs on the shoulders. The left hand holds a sword, the right, a bâton or *ju-i*. The civil officers have long hanging sleeves, with a sash round the waist, which falls to the feet before and behind with a long tassel. They wear a square cap, under which their long ears are exposed. The girdle consists of embroidered squares. This square embroidered breastplate is fastened by a sash round the neck which hangs down the back.

The Ming dynasty dress resembles the ancient Chinese style as well as that of the old west. The Tartar style now introduced has tight sleeves, a loose cape or jacket which hides a plain sash, and a much simpler cap with ball at the summit, while it retains only in the way of elaborate ornament the embroidered breastplate. It also has a long necklace borrowed from the Lama religion.

In dressing up the idols in Taoist temples everywhere in China, the old style is preserved. In Buddhist temples, the idols have an Indian costume. The human figures are all nine feet high, and were first placed here with the animals in 1436.

Beyond them is the triple gateway called Lung-hwa-men, consisting of three elegant fiai-fangs, and forming the sixth and last ornament in the approach to the tombs.

Then the land descends for a time; there is a declivity of twenty feet, and a broad valley worn low by rain-floods is crossed. Gradually it ascends to a stone-paved road, which leads to the tomb of Yong-lo, through extensive persimon orchards.

Arrived at the tomb, the visitor is conducted through an entrance court and hall and a second court to the sacrificing hall, where, by orders of the Manchu emperors, offerings are still presented to the long-deceased sovereign of a fallen dynasty. The roof of this hall is supported by eight rows of four pillars each. It is seventy yards long by thirty deep. The pillars, brought from the Yunnan and Birmah teak forests, are twelve feet round and thirty-two feet high to the lower ceiling, which is of wood in square painted panels. Above this ceiling is the true roof, which at its summit may be sixty-four feet high. On the sacrificial table in front of the tablet are placed flower-jars, candle-supporters, and an incense urn in the centre. The tablet is contained in a yellow flowery roofed shrine on a dais behind the table. To the hall terrace there is an ascent of eighteen steps, with elaborately carved

balustrades extended round the whole building. The roof at the ends is carried out about ten feet from the walls.

Leaving this magnificent hall and passing another court, planted like those preceding with cypresses and oaks, the stranger is introduced to the actual tomb. A passage thirty-nine yards long leads through solid mason-work up to the mound, the door of which is carefully closed with masonry. At this point the single passage divides into two, which lead by a long flight of steps, the one east and the other west, to the top of the grave terrace. Here, in front of the mound, and immediately above the coffin passage, is the tombstone, an immense upright slab, inscribed with the posthumous title, "The tomb of Cheng-tsu-wen Whang-ti." The name may be translated, the complete ancestor and literary emperor. He is known in history as Cheng-tsu, the title conferred after his death. According to the custom of all dynasties, the proper name is not allowed to be mentioned, and during life each Emperor is spoken of simply as "his Majesty," or "the Emperor." The stone was painted with vermilion, and is three feet thick, two yards wide, and proportionably high. The mound is more than half a mile in circuit, and, though artificial, looks quite like a natural hill; it being planted with trees to the top, principally cypresses and oaks. The famous white pine, the trunk of which seems to the stranger eye to have recently had a thick coat of whitewash, does not grow here, on account of the want of lime in the soil. There are fine specimens in the courts here of that species of oak called by the Chinese Po-lo; which is fed on by wild silkworms, and is useful in marketing, the leaves, which are very large, serving as wrapping-paper.

Ten miles from the Ming tombs, on the south-west, lies the busy little town of Nankow, through which passes the traffic between Kal-gan and Peking. It is at the opening of the famous historical pass Kü-yung-kwan, extending through water-worn valleys of the Tai-king range for forty li, or thirteen

miles, from Nankow to the Great Wall. This stupendous structure is seen here to great advantage, for it was repaired in the Ming dynasty, and completed in the best manner at this important point. The same is true of Ku-pei-kow, another great pass into Mongolia, on the Je-hol road. The wall was measured there by members of Lord Macartney's suite in 1793, and found to be twenty-five feet thick at the base and fifteen at the top. The use of strong granite foundations and bricks above cemented with lime in the vicinity of important passes, give it the appearance of great strength. It winds over the hills as it finds them; whether the incline be steep or gentle, it goes boldly forward, often capping the highest ranges. At a distance, the traveller's attention is arrested by a white curved line passing along the hills. The prominences seen at intervals like telegraphic beacons are the towers. Approaching nearer, he notices it mounting a steep in terraces, like the successive steps of a gigantic staircase. The towers are erected with arched windows and doorways, and the introduction of wooden beams is avoided. The impression made on the mind after inspecting these towers, and observing the tiers of hewn granite of which the Great Wall in its lower part is constructed, and the wonderful way in which it traverses the mountains, is that a strong military government alone could have undertaken such a work. The decision and energy of a conquering dynasty are manifest in the boldness of its plan. Regarding the hill ranges as nature's boundary for the Chinese empire, the builders often despised the easier labour of carrying the wall in a straight line across a valley, and have preferred to produce an impression of power and grandeur by climbing heights where assuredly they would meet no enemies but the wolves and tigers which inhabit these mountains. If built partly for strength and for defence, the wall was probably intended just as much for impression. And the aim has been secured. The Mongols of to-day regard the chagan herem, or white wall, as the natural limit of the grass land. North of it

they roam at will with their flocks and herds over boundless steppes of pasture. South of it they descend into a well-tilled country, where wheat and millet take the place of the upland prairie, and an alien people follow those civilized arts and professions for which the roving Tartar feels himself as much unsuited now as he did thousands of years ago. He, therefore, reveres China for her power and civilization, and makes no new attempt to conquer.

The passes in the wall are exceedingly numerous. The water flowing south-east from the great plateau has cut many valleys in succession parallel with each other, and entering the Peking plain each with its tributary stream at distances only a few miles apart. Each of them as it crosses the wall has its gate, which is used by the agriculturists and shepherds of the vicinity, and, where coal-mines occur, by the miners and mule-drivers.

The Great Wall, so far as it owes its origin to the Emperor Tsin-shï-hwang, was erected B.C. 213, five years before the death of that conqueror. Little of his work now remains. The inner Great Wall, or that which passes the Ming tombs valley a little higher up, and is seen at Pa-ta-ling, in the Nan-keu pass, was built in the sixth century by the Wei dynasty, under the Emperor Wu-ting, A.D. 542. So states the Russian archimandrite Hyacinth in his *Reflections on Mongolia*.* He adds that 50,000 workmen were employed in building it, and that it passed to the north of the present Tai-cheu in Shan-si. But the length of this wall, and the points to which it extended, cannot be known with certainty. The tradition—not mentioned by Hyacinth—should also be kept in view that the pass Kü-yung-kwan received its name from the location (kü) there of workmen (yung) employed by Tsin-shï-hwang. Hyacinth further says that the same wall was rebuilt fifty-four years after on the same ground.

When the native Ming dynasty drove out the Mongols in

* German translation, page 38.

1368, they decided on re-erecting the wall along the north border of Chih-li. The same author says:—"The erection of the brick and granite wall as a fortification was first undertaken in China by the Ming dynasty in the fourteenth century. At this time it was the custom to compact such walls with lime. Hence, the opinion must be entirely given up that the old Great Wall was built of stone and bricks." But on the exact situation of those parts of the wall which were erected by the Ming dynasty history speaks without distinctness.

I shall only add here that the difficulty of recognizing some of the old names of places, and the habit indulged in by the court historiographers of abridging the original records when compiling their histories, still require, even after the valuable investigations of the Russian sinologue, that we should receive with hesitation some of his conclusions. The stone monuments erected during the re-erection of the inner wall at certain points have still to be examined, and I think, from recollection of one which I saw a few years ago, that an examination of them will lead to the conclusion that the work of the Ming emperors was only partial, and that much of the granite and brick wall was in existence before their times.

APPENDICES.

APPENDIX A.

JOURNEY OF MR. OXENHAM FROM PEKING TO HAN-KOW, THROUGH CENTRAL CHIH-LI, HONAN, AND THE HAN RIVER.

Mr. Oxenham to Sir R. Alcock.

Han-kow, March 1, 1869.

SIR,—I have the honour to lay before your Excellency the following report of my journey, undertaken with your permission, from Peking to Han-kow, and passing through the provinces of Chih-li and Honan, to the centre of Hu-pei; and I trust that the great number of things worthy of record which I saw, may be some excuse for the great length to which I fear I have extended it.

On Monday, 2nd of November, 1868, I left Peking, and proceeded out of the Chang-i-men gate, in the west wall of the Chinese city, when I thus passed early on my journey an innumerable number of carts, gathered together in front of the inns, and almost blocking up the road, which were, to a certain degree, a prognostication of the traffic which I was to meet coming up from the south along this—the great high-road from the south.

After leaving the city a paved road led to nearly as far as the Su-kiu-kiau, a small walled town on the Peking side of the When-ho, and beyond which is the handsome bridge over that stream, and giving its name to the town. On arriving at the opposite side, the direction of the great road diverges

towards the south, another but less important one proceeding due west towards the hills. The importance of the southern one soon became evident, its breadth being increased to double its former size, whilst along it numerous carts were slowly and painfully toiling, often six inches deep in the sandy ruts with which the track was covered. The goods taken in these clumsy and primitive vehicles, each drawn by its motly team of ponies, oxen, donkeys, and mules, consisted principally of cotton, oil, tea, medicine, and grain for the metropolis, whilst occasional strings of coolies might be seen carrying the same description of goods, and proceeding quite as speedily, if not more so, than the carts.

About fourteen miles from Peking, Ch'ang-ching-tien is in front, and on both sides of it stretched, as far as the eye could reach, a large earthwork, intended for the defence of the capital. I could see no signs of guns, and a great part of it was overgrown with grass; but a very small amount of labour would soon put it into a condition to present a formidable obstacle to an enemy approaching from the south.

Continuing my journey, I arrived in the evening at Tou-tien, having passed through Liang-hiang-hien, a small ruinous-looking place, remarkable for nothing but its wall. The country was very similar to that about Peking, the fields perhaps being rather smaller, and the trees more numerous. Further south, the carrying trade seemed to be confined more exclusively to bales of cotton, and cotton cloth, immense quantities of which from the south of Chih-li were proceeding in carts or on camels towards Peking. The road passed through several villages, but none of any importance, till at the Liu-li-ho, on the south side of which stream, crossed by a stone bridge of eleven arches, and with handsome marble balustrades, was the flourishing little town of the same name. It consisted of a single street nearly a mile in length and was full of prosperous shops. About thirteen miles from this the road led through Tso-chow, a large town of the second order, situated on the bank of a small river, flowing towards the south-east. It had the appearance of being a place of considerable trade, and the streets were crowded with people. Their great number was, however, accounted for by the fact that a fair was going on at the time, it being the 19th of the Chinese month. The numerous and

well-kept shops attested a certain degree of prosperity; but there were, nevertheless, more people and more traffic than the situation of the country appeared to warrant.

About a li from the southern suburbs of this town, the great road to Shan-tung and the south-east diverged, causing an immediate diminution in the number of carts and travellers. The Si-shan were just visible from the road, but in clear weather would be easily discernible, their distance being about fifteen miles off. The country remained flat as before, but the trees were less numerous, and great stretches of cultivated plain, inclosed by lines of trees about every two miles, became the principal characteristic. A slight change soon after took place, reedy and swampy places impregnable to cultivation being frequent. This, however, did not long continue, and the usual fields soon reigned pre-eminent, continuing so as far as Pau-ting-foo, where I arrived on the evening of November 4. This, politically, important city is situated in a plain, and about a mile to the south of a small river called the Ch'ao.

To the west, about twelve miles distant, and distinctly visible, are the Si-shan or the Western Hills, the environs of the remaining quarters being the usual flat uninteresting country. Of natural defences the city seemed to possess none; but strong, high, and thick walls were a sufficient defence against Chinese artillery. A small mud wall of recent construction surrounded the suburbs, as also did a similar one some soldiers' camps close under the north wall. The northern plain near the city was entirely uncultivated and covered with grass. On it were placed poles with flags flying on them, having inscribed the characters exhorting the local militia to be prompt in the execution of their duty, and warning travellers to beware of the rebels. Commercially, the place is of slight importance, and merits but slight notice. A small trade is carried on with Shan-si, whence comes iron and coal; foreign cloths and other goods being sent in return. The iron is manufactured into small iron balls used to roll about in the hand, which, together with pickles, appear to be the single manufacture. I took the opportunity to pay a visit to the inside of the city walls, and found the streets rather narrow after those of Peking, the

appearance of the shops only betokening a slight amount of prosperity, and the population respectably numerous; but several bare spots inside the walls told their own tale. As the provincial capital, it is the residence of a Governor-General, a provincial Treasurer, and a provincial Judge, and from this circumstance derives all its importance. In addition to the trade I have mentioned may be added the constant passage of travellers to and fro between Peking and the south. In accordance with your Excellency's instructions, I made every inquiry about the rebels who approached and were reported to have besieged this town in the winter of 1867-68. As far as I could gather from people in the town and in the vicinity, it appears that no actual bombardment of the city took place: the walls, though old, were everywhere in perfect repair; but that the enemy came very near, so near as to cause great apprehensions among the people, is true, their distance from the walls being variously given as from two to four miles. Engagements took place in the immediate neighbourhood between them and the Imperial troops, and they finally suffered a severe defeat at a place twenty li from the city, after which they fled towards the south-east. The country people in the neighbourhood had, however, suffered severely from their ravages, but less than from the reports spread abroad of their cruelty than might have been expected. In some small villages through which I afterwards passed, signs of the destruction wrought by their bands were everywhere visible; doors and windows had been torn off to make fires with, and holes had been knocked in the walls and roofs, but the houses had in no cases been completely destroyed. Chinese villages are so universally in a dilapidated condition that the damage attributed to rebels may sometimes be simply the result of the people's indolence and carelessness, but here such was evidently not the case. The inhabitants, I was told by an innkeeper whose inn bore signs of the destruction it had undergone, had all fled to the hills on the approach of the enemy, fearing outrage and death, so that in his and some neighbouring places no lives had been taken; but further south, in places where the people were unprepared, great atrocities had been committed. Every one was agreed as to the large numbers of the rebels, some saying they extended

over sixty li of country, another that they were 200,000 strong; and allowing somewhat for popular exaggeration, it seems evident that they were a large and formidable body. Their arms consisted of muskets and spears, but they had very few cannon in their possession. Every one was also agreed upon the point that the Imperial troops were as much to be dreaded by the populace as the rebels. They did not slay, it is true; but pillage, robbery, and outrage marked their course. A people who have as much to dread from their avowed foes as from their nominal protectors are, indeed, in a pitiable condition, and the foreigner ceases to wonder at the continual outbreaks of rebellion. Something may be allowed to the wild licence and savage passions engendered by war in all countries and at all times, but a country unable to restrain its own soldiery seems ripe for the sickle. The fields, however, had been even, where possible, untouched by the spoiler; long lines of willow-trees still continue to border the roads; the long stretches of cultivated land still continue to reproduce themselves with monotonous uniformity; and the fruit-trees, the heritage from happier times, still continue to ornament the gardens of the cottager; and the tuns (brick towers erected every five li, and used to announce the approach of the foe) still remain undestroyed and generally intact. In mentioning these tuns it will be necessary for me to bring to your Excellency's notice the remaining traces of that vast organization which once stretched through the length and breadth of this wonderful empire. It still exists, though with decreasing vigour. I have above stated the arrangement and use of the tun; in addition to these, at every three li, is erected a small house built of brick, and about 8 feet square; the face fronting the road is generally whitewashed, and on this is written, in the picturesque Chinese character, the distance from the nearest hien, both to the north and the south, the name of the township this particular building belongs to, and the number, name, and residence of the thief-takers, watchmen, and police. By this means, if the performance equals the design, great facilities are thus offered to the robbed or benighted traveller. In addition to this, some attention—arising more from the economical laws of supply and demand than from any care of the Government—is paid,

if not to the comfort, at least to the wants of the traveller. Every twenty li the thirsty mule finds pails of water set across the road for his refreshment, and tea-houses and inns, more or less dilapidated, abound in every village.

After leaving Pau-ting-foo my road continued through the usual monotony of cultivated plains, villages of considerable size being neither few nor infrequent. I was fortunate enough to pass through the country at the season of the autumn fairs, and I traversed several places where they were going on. Immense quantities of grain of every kind were for sale, and in many places the women were occupied in spinning and selling cotton thread; an employment they were engaged on almost universally in Chih-li. The cotton comes from the south of the province, and what thread is not consumed at home goes up to Peking. Long strips of blue cotton cloth were also abundant, and fruit, raw cotton, and the rude implements of Chinese agriculture complete the list. In all these places I met with no insult or even ridicule, and I was struck with the purity of their accent; and this purity continued to within a few miles of the southern boundary of the province. On the 6th of November I arrived at mid-day at Ting-chow, famous for an eye-salve, renowned throughout the empire; and which, judging by the numbers and appearance of the shops dealing in that article, seems to be in great demand. Beyond this place, the aspect of the country entirely changed to flat and fertile fields, succeeded by so poor and sandy a soil that not even Chinese industry could cultivate it. It was, however, turned to some account, as plantations were scattered all over the country. They were composed of birch, willow, and poplar, and are cut down every three or four years, when the wood is used to make firewood and matches. The plain was watered by what the country people called the Sha-ho, now of no great breadth, but in summer overflowing large tracts of country. The banks on either side were bare of anything for the distance of half-a-mile from the river. The people were wilder in look, ruder in manner, and less intelligent than the agricultural population, but decidedly more independent and self-asserting. On the following day I arrived at Ching-ting-foo, the residence of a prefect, and renowned for its manufacture of images of Buddha, made with iron from Shan-si. It

consisted of two long streets, crossing one another at right angles, and having some little traffic at one of the gates; but the dilapidated appearance of the houses told their own tale. Outside the two main streets, lanes, a few houses long, stretched into the plains, which, surrounding them, extended to the walls. At the south gate I met some braves returning from drill, remarkable for the magnificence of their banners, the brilliancy of their attire, and the primitive and decayed nature of their arms, which consisted of a long spear and old flint musket per man. They appeared flushed with the excitement of their drill exercise, and by their proud and martial attitude would have extorted admiration from any one but a soldier. Outside the south wall was stretched a large grass plain untouched by the plough, and bounded by a broadish river about six or seven feet deep. It was crossed by a ferry, and I learnt from the boatman that this river, by name the Poo-too-ho, flows into the Pei-ho near Tien-tsin, from which latter place large quantities of salt come up by boat to within a few miles of this ferry, and are sent on to Shan-si in exchange for iron. A Roman Catholic Mission and Bishop likewise reside at this Foo. About 40 li from the city the road to Shan-si was passed; the first place (and one which, whenever I spoke of iron, coal, or hardware, was always in men's mouths) of importance on which was Why-loo (an emporium), whence comes large quantities of iron and coal. Possessing both in such abundance, it has all the facilities for the smelting of the ore; and from the reports of the natives it must be a large and important place. Soon after passing the Shan-si road, I arrived at Luan-ching-hien, a well-built, prosperous town, with houses of a somewhat loftier aspect and better construction than is usual in Chih-li. Banks and granaries were numerous, and there was a considerable trade in local agricultural produce. Beyond this town the country resumed its former aspect of monotonous cultivation and insipidity, and the inhabitants likewise regained the politeness and courtesy which seems to characterize the northern agricultural districts.

Another day's journey brought me to Pai-hiam-hien, where I was fortunate enough to fall in with a fair. The streets were lined with stalls and crowded with people selling

rope, raw cotton, thread, grain, peas, native matches, and other country produce. And notwithstanding that the street was so crowded that the carts could only proceed at a snail's pace, causing some annoyance to the populace, I never heard an angry word or met with the slightest opposition. Great astonishment, some excitement, and an intense curiosity prevailed, but never transgressed the limits of politeness. This was perhaps attributable to the presence of a Roman Catholic Mission, which consisted of a chapel, a school, and some fifty converts in the neighbourhood. A short distance from this town the country underwent another change, and ranges of low downs appeared. The soil was of a chalky nature, and everywhere covered with the sprouting wheat. By the banks and streams, and in sheltered hollows, some trees were visible, and in one place in particular a large grove of them existed—used when of sufficient size to make scaffolding poles. After passing Hei-ping-hien the country became as flat as before, but the land was less fertile, and the traces of rebel destruction became again apparent. Cottages destroyed, the mile-houses often entirely in ruins, and some tracts of country completely uncultivated. Guard-houses were erected at intervals and filled with local militia carrying their usual miserable arms. Flags were flying with exhortations written on them to be prompt in action against the rebels. On the borders of this kind of country was Shun-tuh-foo, a large city with a considerable local trade. The usual wall of some height and thickness surrounded it, and the streets, though not remarkable for their bustling appearance or for the excellence of the houses lining them, had better shops than the cities I before had traversed. The suburbs on the south side were of great extent, stretching nearly a mile beyond the walls, and possessing all the inns and eating-houses. It was remarkable at all the large walled towns, at least in Chih-li, how all the life and activity of the city seemed concentrated in the suburbs, and likewise how much more prosperous the market towns and hiens were than the cities of greater size. I was assured this arose from the small number of and comparatively inferior rank of the officials, who were neither so much feared or so encroaching; and the people thus left more free to choose their own employments, and not subject to so many illegal

exactions, were enabled to pursue their various trades with greater profit and greater energy. This state of things had, however, its unfavourable side, as the people were invariably much less civil and more disposed to be insulting. In the morning, on leaving Shun-tuh-foo, we were escorted for about two miles outside the mud walls of the suburbs by soldiers sent out by the prefect for the protection of travellers against local banditti. A more miserable set of men I have seldom seen, but we fortunately had no occasion for their assistance. The country now resumed its usual appearance of cultivation, and the broad high-road passed between a continual succession of fields. On the 10th we passed the Ling-min-huanzu, where a long extent of wall stretched east and west as far as the eye could reach, and on the south side of which was a town full of shops and people. This barrier, I was informed, was the limit of the jurisdiction of the governor-general of Chih-li, although the actual province itself extended some distance further south. A few miles further brought us to Han-tan-hien, famous for the many delights and pleasures to be found inside its walls, and for the beauty of its situation. I was, however, unable to discover anything in any way remarkable about it, as the situation was in no respects striking, and the town itself in a very dilapidated condition. The women of the place and neighbourhood are famous for their beauty, and arrange their hair in a coil at the back of the head, where, with the assistance of a silver comb, they form it into a crest; this, I fancy, has contributed largely to their reputation for personal charms, which their natural features do not seem at all to deserve. Carts lumbering slowly along at the rate of three or four miles an hour here again become numerous; and in addition to tea, medicine, and tobacco, and varnish, many of them carry coal brought from the Si-shan in the neighbourhood, and costing 200 cash a chin. Sixteen miles from here the road for the first time in my journey passed through fields cultivated with the cotton-plant. A broad stream, with numerous offshoots running at right angles into the fields for the purposes of irrigation, ran on each side of the road, and the careful Chinaman had made use of them to rear fish as well. The plants were all brown and withered, but numbers of women were employed in the fields gleaning

for what they could find. This is the cotton used by the northern Chinese to pad their garments with during winter, and is the article used by the village women to spin into thread. It is, however, regarded as of an inferior quality. The cotton-fields ceased after three miles, and the usual corn everywhere prevailed again, interspersed with occasional vegetable gardens, which in the neighbourhood of Su-chow entirely took possession of the fields. Su-chow, through which I passed, is a large town of considerable local importance. The streets were crammed with people and lined with shops in which large quantities of grain, pots and pans, and long blue cotton-cloth were for sale. The staining of tables a deep cherry-colour seemed another fruitful branch of commerce, and peculiar to the place and its neighbourhood. So engrossed, however, were the people with their own affairs that they scarcely deigned to cast a glance at me, although I was probably one of the first foreigners many of them had seen. A large suburb, with its inclosing mud wall, extended towards the south. Towards the evening of the same day I arrived at Chang-ho, a river of some breadth and about 6 feet deep. It flowed through a sandy expanse of ground which is in summer completely inundated with water. All the traffic is, therefore, at that time of the year compelled to make a long detour in order to arrive at a passable spot. To obviate this, wonderful to relate, the local magistrate had determined to erect a bridge of wood, and some of the piles were already driven in. As this bridge would have to be about a quarter of a mile long, and be proportionately expensive, it speaks well for that official's energy, and shows there still remains some even in Chinese officials. On the opposite bank is the province of Honan, where I arrived on the evening of the 11th of November.

Sixteen miles south of this place brought me to Chang-tuh-foo, a city equally famous for its trade, its prosperity, and the excellence of its buildings. It is situated on the south bank of a river of some size flowing into the Pei-ho near Tien-tsin, and crossed by a bridge of six arches. Below this bridge I noticed several small junks which carry down to Tien-tsin coal and cotton, bringing back in return salt and foreign goods. From this circumstance it is evident the water must be of some

depth, but not sufficient to be of much avail for anything but small boats. The absence of a river of sufficient depth would, in the present condition of China, prevent this city being opened to foreign trade; but in the event of a railway passing along this route it could not fail to be a place of great importance. On entering the walls I soon perceived that I had arrived at a city very different from the so-called Foos of Chih-li. Handsome temples in first-rate repair, and stone pailows, elegantly carved, bespoke the piety or the wealth of the inhabitants; whilst a busy and numerous population, and the constant succession of shops, gay with the fantastic ornaments of the Chinese, showed the sources whence this wealth was derived. Outside the main street, instead of the bare spaces destitute of houses, which are inclosed in a wall to dignify a village, the residence of some prefect, with the title of Foo, are here to be seen a constant succession of well-built dwelling-houses reaching up to the very base of the wall. In passing through the streets of this crowded city I was the subject of an intense and amused curiosity, but beyond some boys making use of the phrase "Yang huetzu," for which in most cases they were rebuked by the bystanders, I met with neither insult nor injury. When it is considered that I was nearly half-an-hour before I got clear of the houses, and that, being on horseback, I was a very conspicuous object, such a fact speaks well for the Chinese character, and is hardly the treatment a Chinaman would have met with in similar circumstances in England fifty years ago, before the introduction of railways. From inquiries I made about the rebels, it appears that they, 200,000 strong, were for a few weeks in the neighbourhood. The people all fled to the city for protection, which it fortunately afforded them, a large body of Imperial troops being stationed there. These soldiers eventually were marched out for battle, and gave the rebels a severe defeat, driving them off to the eastwards.

About four miles from Chang-te-foo, at a small village where I stopped for my midday halt, immense quantities of wheelbarrows were collected, for by this slow and tedious method most of the goods are here conveyed.

The country now became undulating with a succession of downs. The soil was chalky, and in some few places entirely

uncultivated, and I was surprised to observe the excellence of the roads; hard, smooth, and destitute of ruts as they were, they would not have disgraced an English county. Crossing these downs came large numbers of wheelbarrows, and in one place where the country was unusually high and open, and where a strong wind was blowing in their favour, all of them set up a sail to assist them in their journey. The manner in which this was arranged was as simple as it was ingenious. Two long bamboo poles were fixed upright at the end of the wheelbarrow, to which was attached a piece of cloth, an old coat, a sack, or, in fact, anything which would catch the wind. It was impossible not to admire the ingenuity which could avail itself of so novel an assistant, and the persevering industry which could take so cumbrous a conveyance such long distances. The men who use these awkward and loud-shrieking vehicles contrive to take them 70 li a day, and in the event of a favourable wind often 100 li. One man generally manages the wheelbarrow, though he sometimes avails himself of the assistance of his son, his wife, or his donkey; and on the whole, though an Englishman may marvel, he is not likely to desire either to copy or to admire such a mode of conveyance. Each man owns his own wheelbarrow, as the drivers do the carts, so that the system of personal ownership, and consequently awakened self-interest, seems to prevail in China from the land to the wheelbarrow. On these bare, houseless, and often uncultivated downs were here and there erected stone monuments to deceased Chinese statesmen, and many casual expressions used by the natives reminded one, that now one was arrived at the classic land of the dynasty of the Sung. Another day's journey through country of a similar nature, where broken-down houses often gave evidence of rebel destruction, brought me on the 13th November to Wei-kiun-foo, a large city situated on a fertile plain, and distant from the Si-shan about 6 miles. These mountains, which for the last few days have disappeared from view, begin here again to make their appearance. The road in one place passed so near them that I was able to distinguish the nature of the rocks, which had the appearance of being of a basaltic nature, and I could plainly distinguish the different ranges of mountains rising one behind the other,

and some attaining to a considerable height, but uncovered with snow or ice. The city of Wei-kiun-foo had a very handsome appearance, several large pagodas and towers ornamented the place, and temples, well wooded and prettily situated, abounded in the vicinity. The walls of it are washed by the waters of the Wei River, a large broad stream of considerable depth, sufficient for moderately sized junks to ascend from Tien-tsin. At the place itself there is between 12 and 15 feet of water, and though the river has not a uniform depth of this nature, yet I was assured an average of from 8 to 10 feet may be relied on. Large quantities of coal come from a place called Fang-shan-hien, and are sent to Tien-tsin in exchange for its salt. Traces of the rebels, who plundered, ravaged, and burnt last year up to the very walls of the city, are still visible in the ruined houses and broken doors and windows. Provisions were likewise very dear from the same cause. The advantages this place possesses as a possible residence for foreigners are neither few nor unimportant. Though not equalling in the extent of its trade Chang-tuh-foo, yet the beauty of its situation, the abundance of coal, the presence of what in Europe would be called a navigable stream, and the healthy nature of its climate, all seem to give it the superiority, whilst the people are courteous and obliging. In addition to this, the high-road branches off to Kai-fung-foo, another, though shorter, route leading more directly to Fan-ching; and Shan-si, the great iron and coal mart, is in the immediate neighbourhood. It was with great regret I was compelled to give up proceeding to the capital of Honan, but the state of the roads rendered it impossible; and though, in hopes of getting more favourable answers, I made every inquiry, yet the people unanimously declared the roads too heavy for the passage of carts.

On leaving this city my road lay for the rest of my land journey along country roads, tolerable indeed, but narrow tracks after the broad highway along which I had so long been travelling. Traces of the rebels were constantly appearing, but the industry of the people had entirely obliterated any marks of their devastation on the fields, and universal cultivation reigned supreme. The majority of my fellow-travellers, some of whom had accompanied me from Peking,

and the greater part of the traffic likewise, proceeded along these country roads, and I was credibly informed that at all times most of the traffic takes this road, partly because it is shorter and partly to avoid the dangerous ferry at Kai-fung-foo. A new feature in the country now presented itself: I mean, the presence of numerous walled villages. Their walls are generally built of mud, are about six feet or more in thickness, and usually possess four stone gateways. These fortifications are not erected by the Government, but by the people as a defence against the continual invasions of rebels. In one place the whole village—men, women, and children—were engaged in repairing the wall with earth taken out to deepen the moat. None of the gateways had any appearance of antiquity, the second and third year of Tung-chih (1862-3) being the most frequent date. This instance of local public spirit and independence was remarkable, and this, together with the number and evident importance of the local militia, shows how, even now, in parts of the country free from the encroachments of a corrupt and pedantic officialism, a large amount of public spirit and courage still exists among the body of the people, so that they seem to want not so much new forms and theories of government as that the theories of their own great philosophers should be put into practice—a thing now impossible when a body of officials exists whose only escape from poverty lies in bribery and extortion.

In traversing the open plains of Northern Honan and the great stretches of cultivated land in Chih-li, it was impossible not to be struck with the extraordinary facilities these parts of China possess for the movements of large bodies of troops, and this may perhaps account for the constant succession of invasions, battles, and sieges of which this part of the empire has been so often the theatre; the nearness to the capital, and the consequent ease with which the authorities at Peking are intimidated, is another; and all these combined may account for that continual warfare which seems to have made Northern Honan the Belgium and cockpit of China.

At Sin-hiang-hien, the road to Shan-si was passed, and in five hours more the neighbourhood of the Yellow River was reached. A series of banks, some ten or twelve miles from its northern bank, showed the distance its ravages extend.

These defences were of no great height, but stretched to the east and west as far as the eye could reach, and seemed to be the termination of a series of gigantic steps sloping on the whole up (though sometimes towards) from the Yellow River. They were of sufficient size to keep out stagnant water, but not bulky enough to resist a sudden inundation, so that, at this distance, only the ultimate, not the immediate, results of these inundations are to be seen. At last, in a village apparently bounded by an earthen wall as large as that of the Tartar city of Peking, was reached the first of the outworks erected to resist the Whang-ho, and on arriving at the top that river, and the gigantic earthworks rendered necessary by its outbreaks, burst on the view.

On a level with the spot on which I was standing, stretched a series of embankments, each one about seventy feet high and of breadth sufficient for four railway trucks to run abreast on them. The mode of their arrangement was in this wise: one long bank about two miles from the river bank ran parallel to the direction of the stream; half-a-mile distant from it ran a similar one; these two embankments were then connected by another series exactly similar in size, height, and breadth, and running at right angles to them right down to the edge of the water so as to present their narrow ends to the river. By these means the country is divided into a series of squares, offering, I should imagine, a very effectual resistance to any inundation. In many of these enclosed spaces groves of tsao-trees were growing, and in a few places were some unsuccessful attempts at corn-growing; but in the squares next to the water bare stretches of sand, with a little coarse grass growing on it, were all there was to be seen. On reaching the bank the yellow colour of the river attested the correctness of its name, but the current, though by no means slow, did not impress me by its rapidity. The breadth I calculated at about half-a-mile, and from the bank the stream had the appearance of deserving in some degree the approbation as well as the execration of mankind, for so broad a river must be of value to the commercial world; but on embarking on board the ferry-boat, by which men, carts, and ponies are all conveyed across, I found how cruelly I was deceived, for on proceeding across the river we were poled nearly the whole

of the way, and it was not until arriving close under some mountains, which bounded and ran down into the water on the opposite bank, that deep water was reached; there was a channel of 20 to 30 feet deep and some 12 feet in breadth, but this was simply owing to the proximity of the hills. The current was swifter than at first appeared likely, and the ferry-boat was hauled some distance along the northern bank before the transit was begun, a depth of from 4 to 6 feet being the average. Several small junks were sailing up the stream, but from inquiries I made there does not appear to be any great trade, the little that there is consisting of grain.

The inundations for which this river has a melancholy celebrity are most prevalent during the fifth, sixth, and seventh Chinese months. The great quantities of goods, principally tea, from Siang-yang-foo and Hankow, lying on the bank awaiting transhipment, showed how this country route is becoming popular; and though at present peculiar circumstances have diverted the trade from K'ai-fung-foo, yet this line of route seems likely, eventually, to supersede the old high-road.

The south bank of the Yellow River was entirely destitute of the elaborate series of embankments which were erected on the northern bank, partly because the range of the Mang hills bordering the south bank of the river would naturally impel the waters more towards the north bank, and partly because the country itself was more undulating and often traversed by low hills. The Mang hills, apparently consisting principally of earth, and said to possess some coal, ceased at the landing-place on the southern bank, and the country there lay open to the river. In appearance, however, it was entirely different to that through which I had been passing. Small fields, generally divided by banks and occasionally by hedges, imparted a more varied aspect to the landscape, to which orchards of tsao-trees lent an additional charm.

It was agreeable to travel through country of a somewhat more varied nature, and which continued almost the whole of the rest of my land journey. The country to the south of the Yellow River now became of this nature, and a constant succession of hill and dale reminded me often of England, whilst the numerous farms with their thatched roofs, and

occasional gardens, surrounded with clumps of trees, did not diminish the similarity. Short ranges of hills, mostly running north and south, were not unfrequent, and some of them were reported to contain coal,—a rumour which was verified at Sin-ching-hien, in whose southern suburb was a regular market for the sale of this valuable mineral. It is here brought down in small boats from some hills to the west of the town; but it was soft, and of an inferior quality. This country, for three or four days' journey to the south of the Yellow River, has another peculiar feature, namely, the extraordinary manner in which it is split and rifted into innumerable cracks and ravines. The earth has thus the appearance of having been, when wet, suddenly dried by a very hot sun, and so divided into a series of gigantic splits. The result of this was, that the roads were continually passing between high earthen banks, often as much as 30 feet in height. Carts seem to be again the principal conveyances, though wheelbarrows are occasionally met with, and tea and medicine the goods most generally carried, and, considering that this is a country-road, in large quantities. In several of the fields I noticed a sort of coffin-shaped basin, built of brick and plaster; and on inquiring, found it was the "leang-tien," or indigo vat, used for dyeing the native cloth. The dye is said to be manufactured from the leaves of trees, but from what particular species of tree I could not discover. The people wore a healthy, well-fed, happy appearance; and though rather rude in their manners, and gruff in their answers, were, on the whole, fairly obliging. The harvest this year had been an excellent one, so that I saw them under the most favourable circumstances; but after a bad one I could imagine the traveller might tell a different tale. The harvest being over, a series of rejoicings and fairs were being proceeded with in most parts of the country; and almost everywhere might be seen a theatre in the open air with its crowd of open-mouthed rustics. If the nature of the country has any influence over the appearance of the inhabitants, the character of these people is accounted for, and a happy agricultural life seems possible for them in a country so diversified with such a variety of scene, and such a variety of employments.

On 18th of November I arrived at Sin-ching-hien, a large

and flourishing town, situated on the Yu-ho, with a range of hills stretching from east to west, immediately to the south of it. The river is broad and deep, having a bridge with a kind of drawbridge in the centre over it, and some large barges were anchored below it. The stream, I was told, flows past Yang-chow into the Yang-tsze, and some trade consequently descends it, a great quantity of coarse crockery-ware being sent; foreign goods from Shanghae among other things being brought back in return. In the suburbs the houses were, for the first time in my journey, not built of mud or bricks, but of a red freestone, large quantities of which are found in quarries in the neighbouring hills. Having time to spare, I entered on foot the walls of this town, and found it a flourishing place; but the lateness of the hour, and an enormous and constantly-increasing crowd, soon compelled my retreat. The people were, however, extremely civil, and considering that (as I was afterwards informed) two Englishmen, about three years back, had behaved in a manner disgraceful to themselves and to their nation, going sometimes so far as to fire at the people, such conduct speaks well for the character of the populace. The following day the road led through a pass in the Chow hills behind the town, and I met numerous carts carrying tea, medicine, and immense quantities of coarse paper. The houses continued for some distance to be built of stone; but on leaving the hill district, and arriving once more at the plain cultivated with corn, and orchards of tsao and persimon trees, they were again constructed of mud or bricks. In one place we came upon the astonishing spectacle of Chinamen mending a road, and the manner in which they proceeded to perform this action merits some slight description. Their method was this: they dug two broad ditches, one on each side of the road, about 15 feet broad and 3 feet deep. The earth thus obtained was thrown on the offending road, and men with rammers completed the business. The effect of this was to make the tolerable intolerable, and the bad totally impassable for at least a month, at the expiration of which period the road will probably return to its pristine badness.

On this day, in passing through a large market town, where, as I have already remarked, a foreigner is much more liable

to insults than in the larger towns, I experienced, for the first time on my journey, great rudeness from the populace, who strove in every way, except blows, to manifest their hatred to foreigners. On first entering the gates I imagined the place to be a large village, and that the houses would soon cease; but after I had proceeded nearly half-a-mile through a hooting and enraged population, only waiting for a leader to set upon me, matters began to look more serious. I was, unfortunately, at the time, entirely by myself, the carts having made a détour to avoid the lately-mended roads, so that I was entirely at the mercy of the crowd. Fortunately, however, the streets grew broader, and as soon after the gate leading into the country became visible, I galloped away from the crowd, saluted by hoots, groans, and showers of stones.

In the evening we arrived at Chin-hien, another large town; and on the following day, after passing over a succession of downs, arrived at Yu-chow. Here a continuous rain compelled me to remain two nights; and I was enabled by chance to verify with my own eyes the reports the Chinese universally give of the mischievous brutality of the Imperial soldiery.

On the night of our arrival all the inns were crowded with Government troops, disbanded and returning home to Shan-si, compelling us to take refuge for the night in a large stable. The next morning their departure enabled us to proceed to an inn, where we found the doors taken off their hinges, the windows all smashed, and holes knocked both in the walls and roof. In addition to this, not one cash did the innkeeper get for the food and lodging with which he had supplied them, or for the furniture and crockery they had destroyed.

A continuance of rain compelled me to give up any idea of continuing my journey by land, and I accordingly struck across country to a place called Shih-chia-tien'rh, a navigable place on the Siang River, an affluent of the Han River, and I arrived there on the 22nd of November.

On the following day, on proceeding to the river, about half-a-mile distant from the walls, I had an opportunity of seeing the town, and was astonished to see from the walls what a large place it was. Although but an ordinary market-town, the walls extended for twenty-five li in circumference,

and several large warehouses, with their yards full of goods, from the south, attested the trade and prosperity of the place. The shops, though not large, were in capital order, and the whole town gave me the idea of great prosperity. As men from all parts of the Empire are here congregated together, and especially men from Canton, Fu-kien, Hunan, and the south, the population is of rather a motley character, and the place has a bad reputation for the character of its inhabitants. My own observations confirmed this report, and members of the Chinese rowdy class seemed numerous. My arrival, and consequent walks about the streets, spread the news of my presence far and wide, and I was unable to stir from the inn without being followed by half the city; and in their eager desire to see a foreigner, my inn was almost besieged, an enormous crowd completely blocking up the street in which it was, and effectually preventing either ingress or egress. Having endeavoured, but without success, to disperse them, I sent my card in to the local officials, who kindly sent some policemen to assist me, and these men remained for the rest of my stay in the inn. I cannot say they were of much assistance to me, but the goodwill of the mandarins deserves some little recognition. At the time of the rebellion this town was a great centre of disaffection, and is still, I believe, regarded with suspicion by the provincial authorities.

On the evening of the 24th, having made all my arrangements, I went on board the boat, and on the following morning started down this branch of the Han. The river is here about 50 yards broad, and 6 feet deep, and rendered navigable by the entrance of another large stream. For about half-a-mile the bank of the river was lined with small boats, averaging about 30 feet long and 8 broad, and resembling in their construction our barges at home, though of a less cumbrous nature. The boat proceeded but slowly, as the sandbanks were numerous, and contrary winds continually delayed my course. The people, whilst I was passing through Honan, were excessively rude and turbulent; and as my two days' stay at Shih-chia-tien'rh had enabled all the country-people to know of my presence, they were everywhere on the look-out. When the boatmen refused to stop they used bad language, and in some places threw stones and mud, refusing to discontinue till I

came on deck and remonstrated with them. At one or two small towns where the boat was obliged to anchor to purchase provisions, half the population would turn out, and, on the boatman desiring to depart, refused to allow him, using opprobrious epithets and threatening gestures. I always insisted, however, on leaving such places as soon as the necessary purchases were made, but showers of mud and stones showed the temper of the populace. Nor did I find them even pleasant to converse with, as they often refused to answer a civil question; or replied in a rude, discourteous manner. Though independent in manner, they likewise had a loose, disorderly expression about them, which seems to justify the bad reputation they have amongst the Chinese. Nor did there seem any special immediate cause for such conduct, such as a bad harvest, an inundation, or an invading army; the fields were well cultivated, and the houses appeared in perfect repair. The country, though by no means flat, could not be termed hilly, and, from what I could see of it, was universally cultivated,—corn, millet, cotton, and oats being the principal crops.

On the 1st of December I arrived at the borders of Hu-pei, and very glad I was to escape out of the hands of the fierce democracy of Honan. The river increased in breadth, but not in depth, and the boat, though not drawing more than one foot of water, was continually aground. Various kinds of roots are here cultivated, many of which were unknown to me, and a species of radish of a purple colour, of the shape, though larger than a carrot, called the pai-shu, which, when fried, is an excellent substitute for potato. Further south great quantities of yellow peas are grown and shipped off in junks from the banks for Hankow and the south. A kind of sweet pea, creeping along the ground, whose beans, when dried, are much eaten by the natives, was also very plentiful; it is called chih-mo. The banks of the river were thickly inhabited, large ch'ais occurring every twenty li, with small villages interspersed between. In Hu-pei the inhabitants were polite and courteous, and I was able to walk along the banks in peace. We met great quantities of junks of small size proceeding north, conveying tea, silk, cloth, bamboos, and a little foreign cloth. After entering Hu-pei the river grew sensibly broader, and, on

the whole, deeper, though still full of numerous sandbanks, requiring care and skill to avoid. As we neared Fan-chung, however, the banks grew higher, and the water deeper and broader, sufficiently so to enable the large junks to float. The aspect of the river remained thus for the two days before reaching Fan-chung, at which place I arrived on the 3rd of December, having passed through a fertile and populous country, and along a river too shallow to be of any avail for foreign steamers.

In accordance with your Excellency's instructions I proceeded to land, in order that I might make the necessary inquiries as to Siang-yang-foo, which place I discovered was about two miles distant. The spot where the great majority of the junks were anchored was at the place where the Siang River enters the Han, trebling the size in every way of that otherwise small stream; and here, as in many cases, the smaller stream gives the name and the larger the water. The number of junks was very great, lying ten or twelve deep on both sides of the Siang, and leaving but a narrow space for the passage of boats. All sorts were there, from the great mandarin junk down to the small travelling boat. On landing I was surprised to discover that I was among a quantity of houses built of nothing but mud and millet-stalks, and consisting only of eating-houses and provision shops for the use of the boating population. The annual inundations are the cause of the wretched materials used. Accompanied by my servant, I walked along the banks of the Siang the two miles to Fan-chung, and had an admirable opportunity for surveying the aspect and position of these two large towns. They are situated on opposite banks of the Siang, and Fan-chung bears much the same resemblance to Siang-yang-foo that Hankow does to Wu-chang-foo. In both cases the trade is largest in the town; and in both cases the strong high walls, the yamuns, and the other paraphernalia of officialdom belong to the city. A lofty and picturesque amphitheatre of mountains surrounds three sides of the plain on which they are situated, extending for a long distance (some 100 li I was informed) towards the south-west, but only a few miles towards the north-east. A large portion of the plain, on which Siang-yang-foo is situated, being surrounded on three sides by water,

is entirely uncultivated, being in fact nothing but a great spit of sand, which in summer is invariably overflowed. On the Fan-chung side, however, the usual crops were extensively cultivated. On arriving at the low wall of Fan-chung I entered the gates, and found myself, for the first time in my journey, in the narrow-paved streets of the south, which are quite impassable for carts. The shops were numerous, and from their thriving appearance apparently did a large business. Rope, wine, articles of dress, boots, and some foreign cloth were for sale, and immense quantities of grain and edible roots were lying for sale in the market, and had lately arrived from the neighbouring country. The foreign cloth was spoken of as remarkably dear and not very plentiful, and was far too expensive to be of any avail to any except the very rich. This was easily accounted for from the fact that it is a monopoly in the hands of five Chinese hongs, who can place, from the absence of all competition, any price they please upon their goods. These people are naturally very hostile to the idea of foreign steamers ascending the Han, as it would, of a certainty, destroy their comfortable monopoly and excessive profits, and they consequently use all the influence they can bring to bear on the authorities to prevent such a catastrophe. The boatmen, who make their living by conveying goods from the south, were, however, of an entirely opposite opinion, and many expressed a hope that the foreign fire-wheel vessels might soon ascend to Siang-yang-foo. Nor did they appear to dread the competition which at first, at any rate, would cause them some slight loss, but they were probably ignorant of the great capacities of foreign steamers. Similar monopolies may be expected to exist at many places in the interior of the Empire. An enormous, but very civil crowd, soon gathered about me, and accompanied me wherever I went. Though indirectly they were a considerable annoyance, shopmen and innkeepers often refusing me admittance to their premises for fear of them, yet I was subjected to no indignities, except from the juvenile population, here as elsewhere, eager to annoy and provoke a foreigner and a stranger. Their elders often reproved and restrained them, but their own eagerness to behold me deprived their conduct of any remarkable energy. The numbers at last became so insupportable I

was compelled to depart, accompanied by crowds to the water's edge, and by embarking in a boat escaped from their importunities. The inns in this place were remarkably spacious, lofty, and clean, for which the great numbers of travellers, officials, and merchants continually passing through, and generally being compelled to wait a day or more, till their boat or cart is prepared, is a sufficient reason. A little higher up the river, and nearer the mountains, is Siang-yang-foo, a large city surrounded by lofty walls and the residence of a Tautai and prefect. I was told it was formerly the residence of a Nien-tai and Fan-tai, at which time its prosperity was probably greater than at present.

As the terminus of the great high-road from Peking and the north, and as the place where all the goods from the south are removed from the boats into carts or wheelbarrows, this important town merits some few observations on the possible advantages it may possess for future foreign residents, and for becoming another step further inland whence there may radiate into central and north-west China, foreign goods, foreign improvements, and their inseparable companions, foreign ideas. The Han connects it with the Yang-tsze-kiang, and with the north-west provinces, and the great northern high-road would afford further facilities for trade.

I was deeply impressed throughout my journey with the ignorance of foreigners displayed by the poorer and even well-to-do classes; the most absurd notions were prevalent among them, often breeding prejudices noxious to our trade and influence; *and the presence of foreigners actually residing amongst them seems necessary to remove these feelings.* Honan has long been celebrated for the number of its rebellions and the turbulence of its inhabitants: the presence of Europeans in the neighbourhood, however, might induce them, from the motives of fear and self-interest, to lead a more settled life; and foreigners residing in Fan-chung would have little to dread from the people. They are, though the reverse of servile, *perfectly courteous, and seemed not averse to the possible residence of Europeans amongst them.* It may here be remarked, with regard to the question of residence in the interior, that the Chinese are so far from objecting to it that, in many places through which I passed they

almost appeared to welcome the idea. Those people who, under the indiscriminate title of Orientals, confound Chinese and Hindoos, Mongols and Malays, and are of opinion that because one race requires protection against even a solitary foreigner, so also must another, may rest assured that of all people, Chinamen are best able to take care of themselves, and certainly everywhere, except perhaps in the Imperial province, able and willing to make any foreigner rue any violent or cruel act he may commit; and the foreign merchant would soon discover that his truest interests lay in obedience to the laws and even the prejudices of the people.

The Han River would, I fear, be impassable for foreign steamers beyond 300 or 400 *li* above Siang-yang-foo; but as a step further inland, and as an inlet of light capable of dispelling the mists of prejudices not wilful, and an ignorance not blameable, this place would be valuable in other ways besides those connected with commerce. There is, however, a considerable trade with Kan-su and Shan-si carried on in native boats, bringing down from the north-west hemp, varnish, water, tobacco, grass-rope, wood, furs and skins, and a little iron.

The fact of this place being the terminus both of the land and water routes naturally brings the question of locomotion before the mind, and it may not be out of place if I venture to offer a few remarks here on the many and great advantages the route along which I have been travelling offers for the construction of any future railway. A country for the most part level, or with hills of but slight importance, with but a single river, the Whang-ho, which would offer any serious obstacle to engineering science; with coal in abundance, even now when its eduction and management is in the hands of the Chinese; with iron from the Si-shan, the mountains which border the route nearly all the way to Wei-kiun-foo; with a country universally cultivated with the tenderest care, and rich in crops of millet, of corn, of beans, and in parts of cotton; and finally, with a succession of large and opulent towns, only needing the invigorating and life-awakening presence of a railway to render them larger and more opulent, it would be difficult to name any route combining so many advantages. When clumsy carts, wheelbarrows, and donkeys, proceeding at the rate of

from three to five miles an hour, are at present the only means of locomotion, it is impossible not to be struck with the enormous reform and change that would be wrought. It is sometimes advanced that the Chinese are not a travelling race: that they do not journey of their own free will may be true; but *the circumstances necessitating travelling are*, perhaps, more numerous in China than in any other country.

When the continual examinations, civil and military, both at the provincial capitals and the metropolis; the continual movement and changing of the immense body of officials; the necessity of every small mandarin having to visit the Emperor on his appointment,—when all these are taken into consideration it can hardly be maintained that the nation is not prepared to travel. In addition to this, the enormous trade daily and hourly passing between all parts of the Empire, gives employment to thousands of men, and makes use of thousands of vehicles. More, too, is done simply for the sake of travelling than is ordinarily supposed; and I was often struck with the love the Chinese manifested for beautiful scenery. In addition, this route is the high-road, and has branches to the south-east, west, and north-west, so that a railway traversing it would possess all the advantages of bridges, inns, markets, and provisions all ready at hand; and the plausible objection against railways, that in taking a new route they would destroy the prosperity of the towns along the old highways, would in this case be satisfactorily disposed of.

On the 5th of December, having been detained by a contrary wind longer than I had intended, I left the mouth of the Siang, and again entered the Han River, now increased to a mile in breadth, but in many places very shallow. Several broad channels, however, existed, with from twelve to twenty feet of water, and a pilot would easily guide a foreign steamer among the banks. After proceeding twenty-five li, some hills, forming the termination of the amphitheatre of mountains round Fan-chung, were passed on the east bank, but they were in no way remarkable either for height or picturesqueness: a good building-stone, of a red colour, was the only production. About two miles further, in a straight line, but double that distance by the rise, a second range appeared to the north-west composed of grey sandstone, and supplying large quantities

of flints and building-stone. The river was slightly narrower, about half-a-mile in breadth, but the water was deeper, and the sandbanks less frequent. It continued thus for two or three days, great tracts of sandy land sometimes a mile, sometimes half-a-mile in breadth, showing the extent of the summer inundations.

It may, perhaps, be worth while to mention a slight incident which came under my notice. Floating down the river, and crowded with people of every age and sex, were two large junks; on their outside were hung various implements of husbandry, such as cartwheels, hoes, spades, and the frame-works of carts. On inquiring who these people were, I was informed they were colonists from Hu-pei, who of their own free will, and at their own expense, were emigrating from their crowded native province to the desolate and untenanted lands of Kiang-nan. The number of individuals crammed into one ship was marvellous, seemingly leaving only just standing-room for the passengers.

At a place called Sin-chui-kou, on the west bank, I went on shore; and, ascending some hills which bordered on the river in order to view the aspect of the country, I found it to consist of a series of low sandstone hills stretching some distance inland, and entirely uncultivated; where the hills ceased, however, the exuberant cultivation again commenced; but the fields were smaller and the trees more numerous than is the case in the north. A strong wind blowing up the river, here half-a-mile in breadth, brought with it great numbers of junks, some of them of great size and heavily laden with goods from the south: in one reach I counted no less than eighty vessels; and as the wind died away, and the men proceeded to the shore with a long rope to drag the vessels up against the stream, it was impossible not to remark how great an opening there might be here for steam-tugs and foreign enterprise. At Nei-ho-kow was another range of hills running from north-east to south-west, high, and extending some distance. A very poor coal is procured here, called by the natives earth-coal, and of little value. As the formation of these hills is red sandstone, foreign enterprise and skill might succeed in discovering some of a better quality deeper down in the earth. The country, in every place where I was able to go ashore, was,

in the absence of mountains, everywhere cultivated; corn, cotton, pease, beans, and a little sugar being the ordinary crops, whilst the numbers of people which issued from small villages, consisting of perhaps ten houses, bore testimony to the population of the country; the people were, too, uniformly courteous, and very different to the brave population of southern Honan.

On the 7th, I passed the town of An-lui-foo, distant from its port on the bank of the river about 40 li, and of course not visible. It was spoken of as a large place with a fair trade, and making use of the earth-coal above mentioned for manufacturing indigo vats and a coarse kind of porcelain. The river about here began to decrease in breadth, and increase in depth, being often 20, and always 12 feet deep. It flowed, too, between high mud banks, which are often artificial, as the bed of the river is here higher than the surrounding country, and requiring earthworks; for the inspection of which an official is appointed, who, if he can, during his term of office (three years), prevent an inundation, obtains his promotion.

At Sha-yang, the port of Cheng-chow, was a river which flows down from Sze-chuen, and which has been deepened by labour, thereby rendering it navigable for small boats, and saving the long round by Hankow and the Yang-tsze-kiang. Numerous articles are brought down from that magnificent province, among which are sugar, paper, medicine, salt, very valuable silk, and opium. I may here mention a slight but striking incident which I noticed. Amongst several large junks floating down the stream was one with a flag at its stern, having inscribed on it the characters "Ta ch'en tai tzu shao pao," one of the highest and most honourable of Chinese titles. I thought it was rather strange so poor-looking a vessel should carry so great an official, and on inquiry found it was a trick meant to evade the custom-house dues. It is, I imagine, too obvious to escape detection, but is remarkable as showing the disrespect even high civil official titles have fallen into in China. In England, not even the most foolhardy of Captains would venture to hoist an Admiral's pennant at his mast-head. The houses now began to be plastered with white, a fashion which continued for the rest of my journey.

At Wu-chia-hou, the port of Tien-men-hien, a place

famous for its variegated cloth sent all over the Empire, and likewise (as my boatman informed me with great impressiveness) for a living Chuan-yuang, more important in his eyes than all the cloth in the world, the river somewhat widened, but the same depth of water remained. At Sien-tao-chen, the port of Mien-yang-chow, houses stretched for nearly a mile along the bank, and a large trade is carried on in cotton, rice, and sugar. Banks and pawnshops were likewise plentiful, each of them paying 200 taels per annum to the authorities of the Chow. The river was here broad and deep, being about 500 yards in breadth and with 20 feet of water. Near this place a contrary wind gave me the opportunity of going on shore, and I was surprised to find how far the country was below the level of the bed of the river, banks being required some 10 feet high above the summer level of the river, and some thirty feet above that of the surrounding country. The river now became more full of junks than ever, and some Chinese gun-boats were to be met with, cleaner and better appointed, both as regards men and vessels, than is the custom with the Chinese. They had the appearance of being modelled, on a very small scale, after our own gun-boats, and had a small cannon at their bows. The men were dressed in a loose jacket and trousers.

A high official, the Governor-General of Hupei, was descending the river, and was saluted on his arrival and departure from every large town. The river still continued broad, but swifter and deeper, and remained so as far as Han-chuan-hien, after which place it grew narrower again with a rapid and eddying current. On the following day, the river continuing to narrow up to its debouchure into the Yang-tsze, I arrived at Hankow on the evening of the 14th of December, after a journey of exactly six weeks from my departure from Peking. The river here, lined on both sides with junks for a mile in length,—and sometimes two deep,—bespoke the immense amount of trade which descends this important stream, and bore testimony to its worth as an artery of commerce. A few words about the boating population, amongst whom I was so long, may not be out of place. Sailors are proverbial for their cleanness and love of neatness, and the Chinese boatmen seem no exception to the rule; their boats were almost universally clean and in good repair, and the men, though to our idea dirty, were yet infinitely

superior to their fellow-countrymen on land. It was remarkable, too, to observe the large share their wives and daughters had in the management of the boats; women almost invariably performed the office of steering, and occasionally rowed, trudging manfully about on their tiny feet. Their faces bore a happy and cheerful expression, nor did their hard work appear to have any coarsening or degrading influence on them. The men, like other nations' boatmen, were freer, more generous, and less avaricious than is usual among the Chinese, nor did they attempt by every possible means, and at every possible opportunity, to make money out of the stranger. Their food was good and plentiful; all eat meat (generally pork) once a day, and with rice, vegetables, and the constant tea, seemed to live in a manner a poor Englishman would call well, and which compared to that of the peasant proprietor is luxury itself. Each boat is the property of its owner, generally granting its services to some hong for a certain time, and paying them a percentage on their profits. In summer none of them that can afford it do any boat-work, but live on shore and spend their time in cultivating ground bought with their savings.

Of the capacities of the Han River your Excellency will be now in a position to judge; and considering the uniform depth and breadth of the river, the great amount of traffic traversing its waters, and the fertile nature of the country through which it flows, there can, I should imagine, be no doubt that there is here a great and propitious opening for foreign steamers, foreign goods, and the foreign ideas which eventually follow in their train. I regretted not being able to visit more of the surrounding country, but the length of time I had been on the journey did not appear to justify in me any further delay, even for so laudable an object.

With a few general remarks I will bring this Report to a conclusion. In travelling long distances through a semi-civilized country, the traveller is in expectation of accidents, and thinks himself fortunate if he escapes robbery or maltreatment, and thoroughly makes up his mind to endure a large amount of annoyance from the natives. He is of opinion that, in a country destitute of railways and telegraphs, or some other equally rapid mode of communication, advantage will be taken by the local authorities of their distance from the capital

to hinder and extort money from him, and he will think himself fortunate if he is able to complete his journey. But in my case in a journey at home I could not have suffered less hindrance or annoyance. An intense curiosity and constant astonishment were everywhere visible; but no insults, no maltreatment, and, except in southern Honan, good-humoured kindness were the universal characteristics. A great deal is at present said of the weakness of the empire, its want of stability, and the impotence of the local officials to preserve order or ensure obedience, and it may perhaps be true; but it may confidently be stated that fifty years ago no European could have traversed England with a like impunity, whilst here in a so-called decrepit and declining empire the wonderful organization and arrangement visible everywhere was especially remarkable. Old embassies in former days were struck with this fact, and it remains up to the present day in full working order, though with less outward magnificence. Universal cultivation has long been known to exist in China, but the cultivators of the land are not in any way remarkable either for the excellence of their dwellings, the intelligence of their appearance, or the cleanliness of their persons. Their homes, miserable hovels of mud or mud bricks, with a single room, in which husband, mother, son, and daughter are huddled together, present no trace of any love of elegance or refinement; and the entire absence of anything like a landed gentry with large houses and more cultivated manners, to be an example and centre of information and refinement to their poorer neighbours, was singularly conspicuous. Happiness in anything but material matters seem impossible for them, and even that is precarious and liable to be destroyed by the first bad harvest. Their poverty was, however, often more apparent than real, many of them hoarding up their money in chests, and being of the opinion that their superfluous cash should be lavished, not on ornamenting their homes or gratifying the simple tastes of their wives and children, but on selfish debauchery in the nearest city, where, I may remark, every facility for vice is carefully supplied. Still the system insures order and respect for property, and their neat and careful cultivation of the ground shows that property in China, as elsewhere, begets greater attention and a more assiduous care.

It was curious to remark the almost entire ignorance of the inhabitants of the various towns and villages with regard to foreigners and their position in China. I was generally supposed to be a European in the employment of his Imperial Majesty, and some few people who boasted of their knowledge of foreigners seemed to be entirely unaware of the presence of foreigners in Peking or of our having diplomatic intercourse with the high authorities at the capital. Most of these wiseacres mentioned Canton, and observed it was there we transacted business. Some civil and military officials who came with me from Peking scarcely seemed to know of the presence of the foreign Legations there, and one, a Prefect of Shan-tung who had been more than once residing in Peking, gravely informed me that Tseng-kwo-fan, in memorializing the Emperor on the revision of the Treaty, was cheating and humbugging (the terms he used) his Majesty. Out of sight, out of mind; and driblets of foreigners dotted about at a few seaports seem insufficient to enable the Chinese to understand and experience our superiority, not only in material but moral civilization. The Russians were better known and more generally respected, and I was often imagined to belong to that nation. I was always careful to allow those who wished to see any things I possessed which excited their curiosity; and our books, our papers, and the fact of our being able to read and write, were a continual source of amusement and astonishment; and a general idea that the great English nation were brave, rather fond of war, and excessively so of trade, but not good for much else, was the prevailing opinion throughout the country through which I passed.

My Report has now arrived at its conclusion, and I trust that in mentioning, for the information of your Excellency, the nature of the country, the trade, the capabilities for foreign modes of locomotion, and the condition of the population inhabiting the various provinces I have visited, that I have contrived to meet the wishes of your Excellency; and that the excessive length of the Report I have now the honour to present may be excused on account of the many subjects requiring some notice and description.

I have the honour to enclose a list of the various towns through which my road passed, and your Excellency will perceive

that I entered 5 foos, 6 chows, 14 hiens, and 22 smaller places, which, in England, would be, many of them, reckoned as provincial towns of some size and importance. The names of the towns bordering on the Han River I have also given; and, though only the names of 3 hiens and 2 foos are mentioned, yet it must be taken into consideration that, in most cases, the large towns are situated some distance from the banks, possessing only their ports close to the river.

I have, &c.

(Signed) E. C. OXENHAM.

H.B. Majesty's Consulate, Hankow.

LIST OF TOWNS PASSED BY MR. E. C. OXENHAM ON HIS JOURNEY FROM PEKING TO HANKOW.

November 2, 1868 :—
From Peking 30 li to Chang-ching-tien.
15 li to Liang-hiang-hien.
25 li to Tou-tien.

November 3, 1868 :—
25 li to Liu-li-ho-tien. A small river flows past into the Pei-ho.
25 li to Tso-chow. Another river flows into the Pei-ho, and road to Shan-tung and south-east branches off.
40 li to Ting-hing-hien.
10 li to Kao-pei-tien.
50 li to Pei-ho-tien. A river flowing into the Pei-ho.

November 4, 1868 :—
60 li to Ngan-su-hien.
50 li to Pau-ting-foo, capital of Chih-li. A river flowing east north-east about 5 li to the north.

November 5, 1868 :—
60 li to Tang-shun-Kiau.
60 li to Ching-feng-tien.

November 6, 1868 :—
40 li to Ting-chow.
20 li to Ming-yue-tien. Country of a sandy nature, and covered with plantations of poplar, willow, and birch, cut down every three years.
60 li to Fu-cheng-i.

November 7, 1868 :—
50 li to Ching-ting-foo. Very scantily inhabited. Iron foundry, and Roman Catholic Mission.
10 li to Shih-li-pu. Road branches off to Why-loo and Shan-si.
45 li to Luan-ching-hien. Flourishing town with large houses.

November 8, 1868 :—
60 li to Chao-chow.
50 li to Po-hsiang-hien. Important town for local trade.

November 9, 1868 :—
60 li to Nei-chiu-hien. Country with poor soil and poor crops. A large town with extensive suburbs.
60 li to Shun-tuh-foo.

November 10, 1868 :—
60 li to Ta-hen-tien.
60 li to Han-tan-hien. A town which has suffered much from rebels.

November 11, 1868 :—
55 li to Too-tsun-pu. Near here are some cotton-fields.
36 li to Su-chow.
14 li to Chang-ho or Feng-ko-pu. A broad river channel, in winter greater part dry, in summer overflowed.
Arrived at Province of Honan.

November 12, 1868 :—
30 li to Chang-tuh-foo. A large flourishing well-built city, on a river joining the En-ho, and afterwards Pei-ho.
20 li to Wei-chia-ying. Country here is a series of downs. Sail wheelbarrows much used.
30 li to Tang-yin-hien.
30 li to Ni-kou-i.

November 13, 1868 :—
60 li to Chi-hien. The Si-shan arrived in sight again.
50 li to Wei-kiun-foo. A large town on the Wei River, flowing past into Tai-yuen-foo.

November 14, 1868 :—
50 li to Sin-hiang-hien. Road to Shan-si here branches off.
50 li to Kang-tsun-i. Embankment commences.

November 15, 1868 :—
60 li to the Whang-ho. Many hills on south bank of the river.
10 li to Sing-chai-hien. Country hilly and wooded.

November 16, 1868 :—
50 li to Ching-chow. Small fields and orchards of tsao-trees.
60 li to Kuo-tien-i. Passed a chart range north-east to south-w called Tai-shan.

November 17, 1868 :—
45 li to Sin-ching-hien. Another range of low hills, and sm river running into Yellow River.
60 li to Shih-ku.

November 18, 1868 :—
50 li to Yin-chiao.
45 li to Siang-cheng-hien. Range of hills to the south of t having red freestone quarries, and a river flowing into Y tsze-kiang.

November 19, 1868 :—
40 li to Ju-fen-kiau.
60 li to Chin-hien. Country flatter.

November 20 and 21, 1868 :—
50 li to Poo-shu.
40 li to Yu-chow. Range of hills in neighbourhood.

November 22, 23, and 24, 1868 :—
40 li to Shih-chia-tien'rh. A very flourishing town.
Here I struck an affluent of the Han River.

In all, 2,040 li of land journey, or 680 miles, and 1,560 of water travelling, or 520 miles ; 1,200 miles in all.

LIST OF PLACES ON THE BANKS OF THE HAN RIVER PASSED BY MR. E. C. OXENHAM.

November 25 and 26, 1868 :—
Shih-chia-tien'rh 70 li to Yuan-tai. Narrow stream, and full of banks.

November 27 and 28, 1868 :—
20 li to Tang-hien. Country covered with low bare hills.

November 29, 1868 :—
60 li to Kuo-chia-tau. Country cultivated. A range of hills on the east branch of the river.

November 30, 1868 :—
40 li to Tsang-tai. Cormorants used for fishing. Country much cultivated, and growing several kinds of root-crops.
Arrived at the Province of Hupei.

December 1, 1868 :—
40 li to Yen-chia-pu-hou.

December 2, 1868 :—
25 li to Chen-chia-ho. Yellow peas, root-crops, chih-un, and ginger grown here.
35 li to Shuang-hou.

December 3 to 5, 1868 :—
60 li to Fan-chung. A large town, and flourishing.
Siang-yang-foo. Not in such good repair. Hills all round.

December 5, 1868 :—
15 li to Toong-chi-wan. Several ranges of hills bordering on banks, and the river broad and deep, about half a mile broad and 12 feet deep.
150 li to Sin-chia-chi.

December 6, 1868 :—
40 li to Hsiao-ho. Great stretches of land on both sides, in s overflowed.
30 li to Yi-cheng-hien.
40 li to Sin-shin-hou. *Hills of red and yellow sandstone.*
20 li to Feng-ho-ho.

December 7, 1868 :—
45 li to Nei-ho-hou. *A range, high and long, with poor coal.*
55 li to An-lin-foo. *A town reported to have some manufactu*
60 li to Shih-pei. *River about 400 yards broad and 25 feet deep*

December 8, 1868 :—
60 li to Chio-hou. *River begins to be above level of country.*
40 li to Sha-yang. *Part of Cheng-men-chow ; and a river deep* ened by labour flows down from *Sze-chuen.*
30 li to To-pu-wan.

December 9, 1868 :—
35 li to Nieh-chia-tau. *River continuing about 400 yards broad* and 15 to 20 feet deep.
30 li to Chai-hou.
20 li to Chang-chia-hou.
30 li to Hei-mu-tu.
40 li to Yueh-chia-hou. Port of Tien-meu-hien.

December 10, 11, and 12, 1868 :—
120 li to Hsien-tae-chen. Port of Mien-yang-chow.

December 13, 1868 :—
60 li to Mang-mang-tsei. River branches through country.
120 li to Han-chuan-hien.

December 14, 1868 :—
60 li to Yu-hou. River continues to increase in depth and decrease in width as far as Hankow.
60 li to Tsai-tien.
60 li to Hierh-tang.
60 li to Han-hou-chen.

APPENDIX B.

Tien-tsin, 14th October, 1868.

My dear Mr. Williamson.—The Chai-tang coals have been tried by nearly every steamer frequenting Tien-tsin, and, by all who have tried them, are allowed to be of first-rate quality, and well adapted for use on board steamers. One gentleman,

chief engineer of one of the steamers, and who has often tried them, reports on them, as follows :—

				Tons.	Ashes.
				Per Cent.	Per Cent.
Of Welsh coals he would burn in	24	hours'	steaming	11 to 11½	5 to 7
„ English Newcastle coal	„ 24	„		13 to 13½	11 to 15
„ Peking coal	„ 24	„		13 to 13½	8 to 11
„ Sydney coal	„ 24	„		15 —	20 to 25
With all of these sufficient steam could be had.					
„ Japan coals	„ 24	„		16	about 50

With Japan coal he could only steam about 7½ knots an hour; the average rate being nine knots an hour. Formosa coal he had never burnt alone. Others who have been so unfortunate as to have no other than Formosa coal, had to burn every spare piece of timber they had on board to reach their port.

Such being the quality of the coal for steam purposes, it is no wonder that the agents of the steamers are anxious to get supplies of them.

The coals are also valuable for gas-making, as the following results of testing of coal, which I sent down will prove :—

Gas.	Coke.	Tar.	Quality of Coke.	Water.	Sp. grav. of Coal.	Volatile matter.	Ash.	Mrk.
Feet.	lbs.	lbs.		lbs.				
9,856	1,960	Nil	inferior	26	1·469	14·35	14·80 grey	A
9,184	1,907	„	„	52	1·403	13·80	13·30 red.	B
8,848	1,960	„	„	69	1·322	14·85	.....	C
9,128	1,857	„	„	103	1·435	17·75	.....	D
8,624	1,960	„	fair	103	1·369	16·50	.....	E
2,327	2,100	„	Anthrac.	26	1·603	6·10	.....	F
7,928	1,512	175	fair	300	1·454	23·	.....	G

REMARKS.

A, B, C, and D are bituminous, non-caking coals; E ditto, but slightly caking; F an anthracite; G semi-bituminous and semi-caking.

Each of the coals will, I think, be very valuable for heating purposes, especially for the use of steamboats, as the specific gravity of the coal being very high, greater weight can be carried in a given bulk; this is precisely the case with F, which is an anthracite.

The great drawback to the coal is the large percentage of ash which they leave, A producing 14·80 per cent. of ash, and B 13·30. As it is rather a tedious process, I have not ascertained the percentage of ash in the other instances. I fear, also, the coal will clinker rather badly, but cannot ascertain if such is the case by small quantities.

(Signed) T. G. MEAD.

I am unable to account for the discrepancy as regards ash between the accounts of the engineer of the steamer and Mr. Mead of the Gas Works. Mr. Pumpelly makes the ash 3,4 to 7 ; one of the engineers 3,4 to 9 ; and another 8,11 to 9. The latter did not burn his cinders, so his increase may be accounted for. I have never heard that they clinkered, and one says distinctly there is nothing in them but what will burn.

The first six samples were from Chai-tang and district around, the seventh was from the Lan-ho district.

I have travelled by four different routes to and from Chai-tang ; but there is only one route, so far as I can learn, by which a railroad, tram-road, or good cart-road can ever be made, viz., by Yang-fang, Foo-tow-ling, Hia-ma-ling, Ching-pai-kow to Chai-tang.

No country in the world could be better adapted for railways than the district between Takoo and thirty miles beyond Peking, up to the Foo-tow-ling. And only at Tien-tsin are bridges required ; there, two small ones will be wanted—one over the Grand Canal, and the other over the When-ho. The country is quite level, and without a stone until we reach Yang-fung, 70 li N.W. of Peking. Here commence the mountain-ranges—one going north by west to Nan-kow, the other west by the temples inhabited by foreigners in summer. Between the mountains, at a gentle incline, the road leads to the Foo-tow-ling. This mountain may be about 1,000 feet high, and is rather steep on the eastern side. It is one of the range, and there is no getting round it ; it must either be tunnelled or surmounted. The descent on the other side is quite gradual, the land apparently being considerably higher on the western than on the eastern side of the pass. The top of the pass itself could with ease be lowered 150 to 200 feet, which would greatly lessen the ascent, or a short tunnel might save at least

half the ascent, so far as I could judge. Beyond Foo-tow-ling there is no obstruction until we come to Hsia-ma-ling, except two rocks which abut into the road. At Hia-ma-ling the mules cross over the mountain, which took us twenty minutes to get from the bottom to top. There is said to be a path round the brow of the mountain, and several villages. The When-ho is here again met with, and sweeps round the base of Hia-ma-ling. This mountain may either be tunnelled or surmounted, or we may go round the base of it; if the latter plan is adopted, arches will have to be built in front of the villages, as they close into the face of the mountain, which on the south side is here steep. On getting to the north side of the mountain, the path is along the face of the mountain for some three miles, the river flowing beneath. Some arches from the end of the mountain, and a bridge over the When-ho, bring us to Ching-pai-kow, beyond which, on to Chaitang, I see no difficulty, the road leading through a narrow valley, containing abundance of material close at hand for road-making.

The valleys also between Hia-ma-ling and Foo-tow-ling, and from Foo-tow-ling to Yang-fang, contain abundant materials, and close at hand, to make roads innumerable.

A railroad from Takoo to Chaitang would, without doubt, be a paying investment, were the mines opened to foreign trading, which the owners are quite anxious to have done. First they would have all the tribute rice from Takoo to Toong-chow or Peking (for quantity of this, see Mr. Dick's report); the Russian brick, too, to Yang-fang, on its way to Nan-kow-pass; and the general goods' traffic, which now takes about four days by either cart or boats. Passengers in great numbers, who at present pay from 6 to 9 dollars for a cart, which takes two days between Tien-tsin and Peking, a distance of 80 miles, would also take advantage of the line; and from the mines at Chaitang and neighbourhood at least 100,000 tons of coal. In addition to this, with the aid of a short railway over the level ground from Mun-ta-kau on one hand, and Fang-shan on the other, meeting, and crossing over by the Lu-ku-kiau, the traffic would be almost doubled, as with this line would come the soft anthracite coal, used in every house: white and blue lime, building-stone, slate of good quality, and, probably many other articles at present but little thought of.

I do not know a single port in China that would benefit so much as Tien-tsin, by the introduction of railways and the opening of mines. Tien-tsin is the great outlet and inlet for the whole of this vast province; for the whole of the rich province of Shan-si; for the whole of Mongolia and part of Manchuria, part of Honan, and part of Shan-tung. With a railway to the Chaitang mines, the benefit, as I have tried to describe it, would be very great; but if, in addition to this, the iron road penetrated as far as the capital of Shan-si, passing through the heart of the rich coal and iron districts, containing the best materials of this kind, what could we not do if we tried? What is to prevent it from becoming a Glasgow and Manchester combined, building its own iron ships, and manufacturing its own cotton, which Manchester must import? We are promised to have our bar at Takoo dredged, and a light-house built on Sha-lü-tien Island. And with a pier built out beyond the bar at Takoo, we may in a great measure defy the winter and the sea, and load our screw-colliers at all seasons of the year, and with other goods besides coal. Were there a line to Ta-zun there would be little to hinder the produce of the west of Mongolia reaching the Yellow River by boats to a port close to the capital, and thence on to Tien-tsin. Then could we export the wool, hides, tallow, &c., which are now almost valueless to the natives for want of transport.

J. HENDERSON.

AN ACCOUNT of COAL in the KAIPING district of country between the LAN-HO and the PEH-TANG-HO :—

Tien-tsin, 18th May, 1869.

I returned here a few days ago from visiting the coal-mines at Kaiping and neighbourhood, in lat. 39° 36′ N., long. 118° 10′ E. We left Tien-tsin one morning, arriving at Lootu, on the Peh-tang-ho, on the evening of the same day; distance, 120 li. The country between Tien-tsin and Lootu is perfectly flat, and almost barren; in some places, not a house or tree is to be seen, in other places are a few cultivated

patches for wheat and millet; but the principal crop seems to be wild-grass and reeds. Lootu is a very thriving town; several junks of considerable size, from New-chwang, were lying off the town discharging their cargoes. The Peh-tang-ho has here a depth of water of 20 feet and upwards; and it is said the tidal current extends for 200 to 300 li above Lootu—rise and fall of tide 10 feet, giving about 30 feet at high-water, according to Chinese account.

Leaving Lootu on the following morning, we arrived at Kaiping on the evening of the same day; distance, 120 li. The following day was market-day, the market being held every fifth day; so many people from the country gave the place a cheerful and animated appearance; the market, for one thing or other, extended all over the town. Kaiping is small, and, except on market-days, is of little importance; it had been walled round at one time, the remains of the wall still standing in places, the oldest inhabitant not recollecting them in any other state. For the first 50 or 60 li, after leaving Lootu for Kaiping, the country presents much the same appearance as between Tien-tsin and Lootu; after this the ground is undulating, cultivation and trees are seen, increasing in extent and beauty until we reach Kaiping.

Leaving Kaiping on the forenoon of the day after we arrived there, we went to see two mines, lying about two or three miles north of the town. One of these mines was entirely closed, but had out some 300 to 400 tons of coals, principally dust, from which they were taking the larger pieces, as they sold the small. The other mine had one shaft open, by which they were taking up water; and another shaft, close to it, was being dug in search of a seam of coal. One new shaft they had abandoned, after sinking some 60 feet,—on account of the hardness of the rock. At this shaft, and generally in this locality, in sinking, the first four or five feet is earth; then comes 80 to 100 feet of limestone; and at this mine is also found about one foot in thickness of clay or other substance, between the limestone and coal,—and next to the coal,—possessing the property, the miners say, of taking oil and grease out of clothes. At other mines this clay had not been noticed; this second mine had no coal on hand. About 35 li to the eastward of these two mines are three other mines,

pretty close to each other. The first is situated on lower ground than the other two; it has three shafts, two of which are perpendicular, and are used for bringing up coal and water, by means of windlass and wickerwork baskets or buckets. The perpendicular shafts are about nine feet in diameter, octagonal in shape, lined with matting, supported and strengthened by hardwood battens—the whole having a very neat appearance. The other shaft is at an angle of about 60°, well wooded, and large enough to walk up and down with ease, until we reach the bottom of the perpendicular shaft. This mine had three buckets going for water, and only one for coal. As near as I could judge, the quantity of water brought up by the winch was about 4,000 gallons, or 12½ tons an hour, or 300 tons a day; while the quantity of coal brought to the surface was about 700 piculs, or 42 tons a day. Nearly all the coal of this mine was dust, only about 30 piculs a day of large coal being found; but a better vein was shortly expected to be met with. The other two mines are on the brow of a low ridge of hills, and a few miles south of the first low range of mountains; they have two shafts each, one perpendicular, and the other at an angle of 60°. One of the latter I went down; the galleries get smaller the further we go, but large enough to allow of the coal and water in two baskets to be carried up by a bamboo on the shoulders of the men; the water is emptied so that it can run into the reservoir at the foot of the perpendicular shaft; the coal is carried to the foot of the shaft and taken up by the windlass; the main shaft was only about one half the entire depth of the mine; the seam here worked at was about 4½ feet thick; there was little water in these two mines—only about 500 gallons each an hour. At times, in some of the mines, two-fifths of the number of men employed are engaged in carrying water from the different galleries to the main shaft. There were, at one time, other mines open about 20 li west of Kaiping; one is said to have been 240 feet deep, and had a seam of excellent coal, and of better quality than any found there at present; it was about 30 feet broad, and had been worked to a depth of 40 feet, when an accident occurred about ten years ago, which caused the death of 28 men; the mine on this account had to be shut up, and six new shafts, which were being sunk, were at once abandoned.

The method of mining pursued here is greatly in advance of that in use at the mines to the west and north of Peking, and had they pumps and steam-engines to allow of their being worked to a greater depth, they might be very valuable; but at present they are unable to go below the first seam of coal, and when that is finished the mine is abandoned, and new shafts sunk; they often have to do this every year, and they tell me they never last longer than ten years.

The cost of digging a shaft is from 600 to 1,200 taels, according to the hardness of the stone. Three shafts at one mine cost 2,000 taels, while the shaft of 240 feet cost 400 taels. Around the mines now open, are the signs of many an old one. The coal here, it is said by some, extends for 100 li in length, following the line of the hills; others say it extends for 80 li; while others again say it covers a space of about 200 li, in the form of an elliptic circle, comprising within it some three or four ridges of low hills, in which the coal is found. I could not hear of any other mines being open to the east of this, towards the Lan-ho, and so did not proceed further, but it is well known that, to the eastward of the Lan-ho, there are coal-mines, although the quality of the coal is not very well known.

Besides the coal, the Kaiping district produces granite, and limestone, and abundance of grain, the most of which is sent by cart to Lootu for shipment to Tien-tsin, and comes here, in small flush boats, by a shallow and narrow creek, with an entrance from the Peh-tung-ho, some 20 li below Lootu.

Owing to the demand for these coals at present, and the increased distance from Kaiping of 35 li of the worst road on the route, both coal-masters and carters have increased their charges, the lowest price they would accept for their coal being 300 cash per picul of 95 catties. Cart-hire 285 to 300 cash per picul to Lootu; boat-hire from Lootu and Cedu-hu to Tien-tsin 92 cash per picul; the first cost of the cheapest coal being thus: Taels 8. 4. 8. 4. per ton of 2,240 pounds. While one miner sells his small coal at 310 per picul, and refused to sell his large coal under 500 cash per picul of 95 catties, and at this price, he says, he can readily sell all he can get; this coal, with cartage and other expenses, would amount at first cost, not including transit duty, to Taels

10. 9. 5. 3. per ton of 2,240 pounds.* My visit to these mines has convinced me that only to Chaitang can we look for a supply of the best steam coal.

JAMES HENDERSON.

COAL IN HONAN.

Baron von Richthofen has just published a preliminary report of his investigations regarding the Geology of Honan, and as the discoveries he has made show what may be expected of other parts of China than those referred to in these volumes, I beg to append one or two extracts. The area of the coal deposits in that one province *occupies no less than* 21,000 *square miles*. Of the principal of these districts, the Baron relates :—

"The most important region is situated on both banks of the Lui river, between Yung-hing-hien and a few miles north of Lui-yang-hien. The coal formation rests here on the flanks of a north and south range, made up of more ancient formations, its strata dipping with great regularity, about 45 degrees off from that range on either side of it. The coal-beds are intercalated, in groups and at various levels, between a series of sand-stones and argillites which have an aggregate thickness of at least five thousand feet. The inclined position of the strata is favourable for disclosing the various coal-beds to view, and makes mining tolerably easy. The situation is no less advantageous; many mines are worked close to the river side and at little distances from it. All the coal in this district is anthracitic."

The Lui river, on which the district is situated, flows into the Siang, itself flowing into the Tung-ting lake. It has thus direct communication with Hankow. The mines are worked to a considerable extent, though in the wasteful and extravagant manner which marks both Chinese and Japanese methods Of the coal itself, the report says the anthracite "is usually of great purity, black colour and conchoidal fracture, but lacks

* These prices are nearly four times beyond the common rates.

solidity. . . . I think it will compare favourably with the best kinds of anthracite known." "The original price of the Lui-yang coal is from 80 to 100 cash per picul (Tael 0. 8. 0. to Tael 1. per ton) for small; and 140 to 160 cash (Tael 1. 4. 0. to 1. 6. 0. per ton) for lump put on board the boat. Freight is remarkably cheap, viz., Tael 1. 6. 5., or, say 10s. per ton for a distance of 483 geographical miles. The price at Hankow would therefore be Taels 3. 1. 5." The report also draws attention to the fact of a considerable portion of the field being occupied by bituminous coal-beds.*

APPENDIX C.

AGRICULTURAL OBSERVATIONS for CHE-FOO and Neighbourhood, or the Northern Portion of SHAN-TUNG, made in 1868, by A. Williamson.

Feb. 2nd.—Garlic planting.
March 5th.—Barley sowing; dockweed above ground.
„ 20th.—Leeks planting; mustard sowing; garden-peas sowing.
„ 22nd.—Wheat beginning to grow.
April 1st.—Poplars, catkins fully developed; flowers above ground.
„ 6th.—Apricots in blossom; a little new grass.
„ 9th.—Violets, dandelions, and wild tulips in bloom; thyme and rose in full leaf.
„ 12th.—Wheat in good bunch; hawthorn in leaf; peony and elder-bush above ground; pear-tree in leaf.
„ 20th.—Small millet sowing; tall millet and Barbadoes millet sowing; Indian corn sowing; hemp sowing; celery sowing; apricots in bloom.
„ 21st.—Small millet sowing; tall millet sowing; Indian corn sowing; hemp sowing; plums in blossom.
„ 26th.—Pears in bloom.
„ 29th.—Early apples in blossom.
May 3rd.—Wheat in ear; vines bursting their leaf-buds.
„ 5th.—Shoo-tsze and chi-tsze sowing; rice sowing; pulse sowing; sesamun sowing; sweet potatoes planting; melons, fang-kwa, whang-kwa sowing; first cherries ripe; pomegranates bursting their leaf-buds.

* See Baron Richthofen's Letter to the Shanghai Chamber of Commerce, &c.: also "*North China Herald*" April 21, 1870.

May 12th.—Wheat in full ear; tall millet and Barbadoes millet well brairded; late apples in blossom; pomegranates in half leaf; pears formed.
„ 22nd.—Sorrel in blossom; cherries in market.
„ 24th.—Green peas in market; hawthorn in blossom.
June 13th.—Pulling wheat; sowing pulse and black peas where wheat grew; kiang-teu lo-teu, fragrant peas, &c. sowing; late hemp sowing.
„ 14th.—Wheat ripe; pomegranates in full blossom.
„ 19th.—Busy gathering in the wheat crop; mimosa-tree first flowers out; sowing pulse where wheat had been.
„ 21st.—Wheat and barley reaping and pulling; small millet well up; pulse, Indian corn, and hemp sowing; apricots, nectarines, and plums ripe.
July 10th.—Early musk melons.
„ 13th.—Sweet potatoes planting, from cuttings, &c.; unripe apples in market; early peaches.
„ 17th.—New Irish potatoes; mimosa still in blossom; good apples.
July 20th.—Peaches ripe.
„ 22nd.—Buckwheat and beet-root sowing.
„ 23rd.—Small millet in ear.
„ 26th.—Tall millet and Barbadoes millet beginning to ear.
August 7th.—Hemp pulling; great cabbage sowing; crab-apples ripe; Siberian crab ripe; walnuts ripe.
„ 23rd.—Small millet, shoo-tsze and chi-tsze reaping; red flowery and large red apples ripe; quinces ripe.
Sept. 7th.—Wheat sowing; rice reaping; tall millet and Barbadoes millet reaping; pulse, kiang-teu lo-teu, fragrant peas, &c., reaping; Indian corn reaping; sesamum reaping; grapes ripe.
„ 20th.—Pears ripe.
„ 23rd.—Indian corn reaping; leek and onion sowing; pomegranates and winter peaches ripe.
Oct. 8th.—Barley sowing; pulse and yellow beans reaping; pea-nuts.
„ 23rd.—Buckwheat reaping; hemp pulling; citrons, dates, persimons, haws, chestnuts, musk melons ripe.

APPENDIX D.

LIST of PLANTS from SHAN-TUNG, collected by the REV. A. WILLIAMSON, 1869. (*Those marked thus* seem closely allied, in most cases perhaps identical, with Indian specimens so named.*)

(The specimens were often imperfect. They have been named and arranged by Mr. William Bell, Curator of the Herbarium at the Edinburgh Botanical Gardens.)

Caryophyllaceæ.
- *Dianthus*, and another genus not known.

Geraniaceæ.
- Erodium sp.

Zygophyllaceæ.
- Tribulus lævigatus.*

Leguminosæ.
- Melilotus parviflora.*
- Medicago sativa.*
- Glycine sp.
- Cassia occidentalis.*
- „ mimosoides.*
- Vicia—fl. wanting.
- Orobus—fl. wanting
- Indigofera macrostachya.

Rosaceæ.
- Rubus niveus.
- Pyrus variolosa.*
- Potentilla multifida.*
- Sanguisorba sp.
- Agrimonia lanata.*

Umbelliferæ.
- Bupleurum graminifolium.*

Rubiaceæ.
- Rubia cordifolia.*

Campanulaceæ.
- Campanula sp.

Compositæ.
- Artemisia indica.*
- Bidens leucantha.*
- Xanthium sp.

Leontodon.
- Taraxacum.

Asclepiadaceæ.
- Cynanchum.
- Cryptostegia—no flowers.

Scrophulariaceæ.
- Linaria vulgaris (?) and other two species.

Labiatæ.
- Plectranthus Coetsa.*
- Acinos (?)

Verbenaceæ—Vitex incisa.*

Primulaceæ.
- Androsace and another genus not known.

Plumbaginaceæ.
- Statice sp.

Plantaginaceæ.
- Plantago major.*

Chenopodiaceæ.
- Salsola collina.*
- Chenopodium sp.

Polygonaceæ.
- Polygonum glabrum.*
- Fagopyrum esculentum.

Euphorbiaceæ.*
- Euphorbia thymifolia * and two or three other species.

Urticaceæ.
- Two genera not known.

Salicaceæ.
- Populus (?) no flowers.

Corylaceæ.
- Castanea (?) no flowers.

Liliaceæ.
- Asparagus sp.
- Allium sp.

Iridaceæ.
Pardanthus sp.
Cyperaceæ.
Cyperus difformis.*
„ Haspan.

Gramineæ.
Sorghum halapense.*
Setaria glauca.*
Arundo Donax.*
Saccharum cylindricum.

List of Plants collected in North China and Manchuria by the Rev. Alexander Williamson, and presented by him to the Edinburgh University Herbarium, February, 1870.

Ranunculaceæ.
Anemone nemorosa (?)
„ Pulsatilla (?)
Caltha sp.
Clematis sp.
Pæonia sp.
Ranunculus sp.
Papaveraceæ.
Chelidonium sp.
Cruciferæ.
Capsella Bursa-pastoris.
Draba sp.
Capparidaceæ.
Cleome pentaphylla.
Violaceæ.
Viola sp. (near V. Wightiana).
Caryophyllaceæ.
Dianthus sp.
Mollugo sp.
Silene sp.
Tiliaceæ.
Tilia sp.
Aceraceæ.
Acer truncatum.
Vitaceæ.
Ampelopsis sp.
Geraniaceæ.
Geranium sp.
Linaceæ.
Linum sp.
Celastraceæ.
Celastrus sp.
Rhamnaceæ.
Zizyphus (?) sp.

Leguminosæ.
Æschynemone sp.
Albizzia sp.
Arachis hypogea.
Astragalus scaberrimus.
Cassia sp.
Crotalaria sp.
Indigofera sp.
Lotus sp.
Melilotus sp.
Orobus sp.
Psoralea sp.
Vicia sp. (near Cracca.)
Rosaceæ.
Agrimonia sp.
Cerasus sp.
Potentilla sp.
Poterium sp.
Rubus sp.
Spiræa sp.
Onagraceæ.
Epilobium sp.
Scleranthaceæ.
Scleranthus sp.
Crassulaceæ.
Cotyledon (?) sp.
Sedum (?) sp.
Cornaceæ.
Cornus sp.
Sambucus sp.
Galiaceæ.
Galium verum (?).
Rubiaceæ.
Rubia sp.

Compositæ.
- Anthemis sp.
- Artemisia (several species).
- Bidens sp.
- Carthamus tinctorius.
- Chrysanthemum sp.
- Echinops sp.
- Leontodon sp.
- Mulgedium sp.
- Senecio sp.
- Tagetes sp.

Campanulaceæ.
- Campanula media.

Lobeliaceæ.
- Lobelia sp.

Ericaceæ.
- Rhododendron sp.

Oleaceæ.
- Ligustrum sp.

Apocynaceæ.
- Vinca sp.

Asclepiadaceæ.
- Cynanchum sibiricum.

Gentianaceæ.
- Gentiana sp.

Pedaliaceæ.
- Sesamum indicum.

Convolvulaceæ.
- Convolvulus sp.
- Ipomœa sp.

Cuscutaceæ.
- Cuscuta sp.

Boraginaceæ.
- Tournefortia Argunia.
- Lithospermum sp.
- Myosotis sp.

Solanaceæ.
- Physalis sp.
- Capsicum sp.
- Hyoscyamus sp.
- Datura sp.

Labiatæ.
- Ajuga sp.
- Leonurus sibiricus.
- Nepeta sp.
- Prunella vulgaris.
- Salvia sp.

Scrophulariaceæ.
- Linaria sp.

Orobanchaceæ.
- Orobanche indica.

Verbenaceæ.
- Vitex sp.

Primulaceæ.
- Androsace sp.

Plumbaginaceæ.
- Statice sp.

Plantaginaceæ.
- Plantago sp.

Amarantaceæ.
- Celosia sp.

Chenopodiaceæ.
- Blitum (?) sp.
- Salsola collina.

Euphorbiaceæ.
- Euphorbia macrorrhiza, and several other species.
- Ricinus communis.

Polygonaceæ.
- Polygonum (several species).
- Fagopyrum sp.

Ulmaceæ.
- Ulmus sp.

Urticaceæ.
- Cannabis sp.
- Urtica sp.

Salicaceæ.
- Populus sp.
- Salix sp.

Betulaceæ.
- Betula sp.

Corylaceæ.
- Quercus chinensis.

Orchidaceæ.
- Cypripedium sp.

Iridaceæ.
- Pardanthus sp.

Liliaceæ.
- Allium sp,
- Alstrœmeria sp.
- Anthericum sp.
- Asparagus sp.
- Polygonatum sp.

Cyperaceæ.
- Carex sp.
- Cyperus (several species).
- Scirpus (?) sp.

Gramineæ.
- Andropogon sp.
- Arundo sp.
- Chloris sp.
- Cymbopogon sp.
- Eragrostis sp.
- Hierochloa sp.
- Panicum sp.
- Poa sp.
- Saccharum spontaneum.
- Setaria sp.

Filices.
- Adiantum Capillus-Veneris lunulatum (?)
- Apidium sp.
- Asplenium sp.
- Doryopteris sp.
- Niphobolus sp.
- Polypodium sp.

Lycopodiaceæ.
- Lycopodium sp.

Equisetaceæ.
- Equisetum (two species).

THE END.

MAP
to accompany
THE NOTES ON
MANCHURIA
by the
REV. ALEXANDER WILLIAMSON
T S I T S I H A R
M O N G O L I A
K I R I N
Liaotung Peninsula
Liaotung Bay
Gulf of Pe-chili
Korea Bay or Yellow Sea
London: Smith, Elder & Co.

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